

Appello Evangelium
FOR THE
TRUE DOCTRINE
OF THE
Divine Predestination,
Concorded with the Orthodox Doctrine of
Gods Free-Grace,
AND
Mans Free-Will.

By *John Plaifere*, B. D. Sometime Fel-
low of *Sidney-Sussex Col. in Cambridge*,
and late Rector of *Debden in Suffolk*.

ΦΙΛΑΛΗΘΗΣ ad Amicum.
Amice, Evangelium appellasti ?
Ad Evangelium ibis. Bern. in Cant. Ser. 65.
Responsio.
Nullus reprehensor formidandus est amatori
Veritatis. Aug. de Trin. in Procem.

Hereunto is added *Dr. Chr. Potter* his owne
Vindication in a Letter to *Mr. V.* touching
the same Points.

L O N D O N,
Printed by *J. G.* for *John Clark*, and are to be
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this Treatise.


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be sold at his shop under *S. Peters*
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Search the Scriptures, or an enquiry after Ve-
rity, by *Master George Langford*.

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1. The grounds of Christian Religion, &c.
2. Dayly and Weekly formes of Prayers, &c.
3. Seven Charges to Conscience, &c. *by Philo-Christianna.*



Appello Evangelium,

FOR

The true Doctrine of the
Divine Predestination, concorded
with the Orthodox Doctrine
of Gods *Free-Grace*,
and Mans *Free-Will*.

PART I.

The Introduction or Preface.



He principall end of that labour which brought forth this work was, by the helpe of God and through his blessing, to get some satisfaction to my selfe in the great Question of this Age, De ordine & modo prædestinationis in mente divina secundum nostrum intelligendi modum; concerning the order and manner of Divine predestination, conceived in the minde of the only wise God, after the manner of our understanding, as the holy Scriptures have revealed it unto us.

Therefore about this Order, I have searched
B out,

PART I. out, and here set down the severall opinions of note and estimation, which are five in number; these I have examined and compared together.

In foure of the five I doe finde and acknowledge some parts and pieces of truth, (for no probable Doctrine can subsist all of falsehoods) but mingled with such defects, as they seeme to me to lead both into error in Faith, and into corruption of manners, if men should live after them, and that not by abuse only (as may be pretended,) but by just and necessary consequence, and by the nature of the very Principles.

But in the fifth opinion, (I will not say there shineth forth the perfection of the full and naked truth, for since we see now per speculum, in ænigmate, if I should say *Nudam veritatem videmus, nihil esset cœcius ista arrogantia visionis*) yet this I say, there seemeth to appeare a certaine way of apprehending, and of teaching this high mysterie, such as is farre more free from occasion of error, either in faith, or in life, that may arise as from it self, than in any other forme of the foure formerly delivered.

Aug. Epist.
150.

In the Explication whereof, to make it intelligible, it being (though not new in it selfe,) but little opened or touched in English or popular Bookes or Sermons, (unlesse it be to

carpe

carpe at the leaves of some boughs or branches thereof) And in the confirmation thereof to make it demonstrable by the holy Scripture, and to shew it consonant to other heads of Divinity declared, I have here taken much more paines, and am far more large, than in the demolishing and confuting of the different, and (as I take them) defective Opinions; partly, because that is already done to my hand, in the domestick conflicts of the defenders of the foure Opinions in their bookes written in the elentique, and the invective vein, more to the breach of the peace of the Church, than to the edifying of the truth in love: And partly because as it is an harder, so it is a nobler thing to build than to destroy, to abet, and to maintain a lovely truth tending to peace, both inward in the conscience, and outward in the Church, rather than to labour to hew downe those falsehoods which fall of themselves, the more curiously they are polish'd and wrought upon by their zealous Lovers.

Yet because our great Master of Methods Ethic. 7.6. teacheth us, that it is not enough, ταλνδεῖς 14. εἰπεῖν, to deliver the truth, unlesse we do shew also τὸ αἴτιον τῆ ψεύδους, the cause why that is false which is false, and that this doth much availe περὶ τὴν πίστιν, to win credit to our own Opinion; therefore I give in brieffe some rea-

sons for my dislike of any opinion which I reject, in their severall and proper places ; and then proceed to my chiefeft care and hardest taske.

In Which weighty Worke (quoniam conamur tenues grandia) I still doe most humbly pray the Spirit of truth to leade me into all Truth, that is according unto Godlinesse ;
Sadolet. in Rom. 8. Cupimus enim investigare quid verum sit, neque id solum, sed quod cum veritate pietatem quoque præterea erga Deum habeat conjunctam : not approving their saying, that tell us, one doctrine is for Schools, where Truth is tryed, and another for Pulpit, where Piety is perswaded ; never am I perswaded where Exhortations sound contrary to Doctrine fore-layd, nor where the Pulpit differs from the Chaire.

Cajetan. Summula.

Epist. ad Aug.

A&ts 17. 11.

Now if this Workè had been intended for the publique, it had been best to have suppressed and concealed all names of the Authors of Opinions. Ut nullus emulatione aliqua a veritatis sequela retrahatur, knowing it is as true in our Age, as it was in S. Hilary's, Quanto plures sunt in Ecclesia qui autoritate nominum in sententia teneantur, aut ad sententiam transferantur ? But this was not written ad plures, ἡδὲ πρὸς τοὺς παυλοῦς, ἀλλὰ πρὸς τοὺς σπευδαίους, καὶ εὐγενεσέους, who will themselves, and allow me also to search the
Scrip-

The Introduction.

5

tures, Whether things be so as Doctors say ; PART I.
& will not be offended Si authorem neminem Plin. pro-
unum sequar, sed ut quemque verissimum in am. l. 3.
quaque parte arbitrabor : and from any
of them to appeal to the Gospell.

For the second end and purpose of this writing, especially in this booke forme, Was to give satisfaction to some of my learned and loving friends, to Whom I might communicate it : Who having heard either of my studies in these Controversies, or of my Opinions, and happily not thoroughly apprehending them, may have conceived worse of me and them, than either there is cause, or than I ought to suffer them long to beare in their minds.

For as concerning my studies, I may be deemed to have walked in magnis & in mirabilibus super me, seeing it is true that Saint Jerome saith, Grandes materias ingenia parva non sustinent: & that I have approach'd too neer to Majesty, in searching into mysteries above humane capacity, as de ordine & modo prædestinationis in mente divina & concordia gratiæ & liberi arbitrii cum prædestinatione. But these Papers I hope shall make it manifest, first that I leave things unsearchable unsearch'd, and stand with the Apostle in the selfe same place that he did admiring and adoring τὸ βᾶθ' & πλεῖσ' ἡ σοφίας ἡ γνώσεως Θεῷ, Rom. 11. 33. I say,
in

PART I. *in the selfesame place, or the like, not to cloak iniquity or absurdity imputed to the divine Majesty, by O the depth, &c.*

Secondly, that I search not at all into any thing by meere naturall light, and humane reason. Which to do in these things were a presumption deserving precipitation, but by the light of divine revelation in Gods holy word; and therefore I have set for my title Appello Evangelium, which is the opening of Gods Counsell so far as he is pleased to communicate to us.

And thirdly, this I doe, not onely by appealing to those Texts, that directly and immediately speak of our Predestination and Election, Which may seeme hard and obscure, but also to the openest and commonest places that are fundamentall principles of Christianity, and the grounds of Catechisme, Which ordinary capacities (and not great Wits alone) are able to understand, and by which the fewer and harder Texts are to be enlightned and interpreted, and not contrarily; Irenæus hath a right saying; Multa male interpretari coguntur, qui Unum recte intelligere non volunt, which hath hapned to many in our Age.

Lib. 5.

That unum which they will not rightly understand is promissum Evangelicum universale, in Christo redemptore vniversali: which our Church professeth in her Articles,
and

and in her Catechisme; which unum is the PART I.
ground of all the Conclusions here maintained:
So that my studies have not been about some
curious and superfluous questions, separable
from the body of Divinity, and which might
well have been spared, but about the most
essentiall parts, and articles of that body, and
of their mutuall coherence and connexion: the
industrious search and examination whereof
is so necessary and worthy a thing, as I can
hardly hold him worthy the name of a Di-
vine, that hath not laboured therein.

And as to my Opinions which unexamined
may be presumed to be nothing else but either
ancient or late condemn'd Heresies, (which
imputation or very supposition no good man
ought to beare with silence) these leaves do
undertake to shew, that the apprehensions
expressed in them, are none of those old con-
demned Heresies, nor of those late rejected
Heterodoxes, but the very Doctrine of the
ancient Fathers of the Church, builded upon
the sense and letter of the holy Scriptures, and
consonant to the publike establish'd Doctrine of
the Church of England, contained in the
bookes of Articles, Common Prayer, and
Homilies, which if I shall make good by cleare
and undeniable evidence, then I hope my good
friends will hold me excused, and cleared of
any such crime as Heresie, or semi-heresie, or
B 4 novelty,

PART I. novelty, and will take me for a true and sound member of the Church of England, both in Doctrine and in Discipline: from both which I feare there hath been made by many in this Church too great a defection and departure, since the dayes of King Edw.the 6. when they were first established; and since the primitive years of the happy reigne of Queen Elizabeth, wherein they were ratified and strengthened, with a second, and oft-renewed judgement. But the examination and tryall of all this, I commit and submit to my ingenious and loving friends, and them and their studies to the goodnesse and grace of God our Father.

CHAP.

CHAP. I.

The first Opinion.

THe first Opinion concerning the order of Divine Predestination, and having these defenders, *Beza, Piscator, Whitaker, Perkins*, and other holy and learned men, is this :

1. *That God from all eternity decreed to create a certain number of Men.*

2. *That of this number he Predestinated some to everlasting life, and other some he Re-probated to eternall death.*

3. *That in this act he respected nothing more than his own dominion, and the pleasure of his own Will.*

4. *That to bring men to these ends, he decreed to permit Sin to enter in upon all men, that the Reprobate might be condemned for sinne; and that he decreed to send his Sonne to recover out of sin his Elect, fallen together with the Reprobate.*

This Opinion is rejected by many protestant Divines, as by the reverend Divines of our Church that were at the Synod at *Dort*, by *Peter Moulin*, by *Robert Bishop of Salisbury*, and others : It is detested by
the

PART I. the Papists and Lutherans ; it was it that *Arminius* and his followers chiefly opposed in the low Countries.

It is charg'd,

{ To make God the Author of Sin.

{ To Reprobate men before they were evill.

{ To Elect men not in Christ, who is sent, after this Opinion, to recover out of sinne those that were elected, before they were considered as sinners.

This is that *irrespective decree* which *Mr. Mountagne* disliketh, because in it there is no respect had to any thing fore-known, not so much as the fall of man, much lesse Christ, or Faith, giving to God no fore-knowledge, or no use of it at all, in this act of his which the Scripture calls *predestination*.

Yet this Opinion doth well admonish us to remember the Dominion and Sovereigne power and will of God which must be seen and acknowledged in his predestinating of men, according to that of the Apostle, *Rom. 9. 21. Hath not the Potter power over the clay ? and vers. 15. Hee hath mercy on Whom he will : which we will be mindfull of in the fifth Opinion.*

Under

Under this Opinion are to be placed the **PART I.**
 nine Assertions, concluded at *Lambeth*,
Nov. 20. 1595. which have been often re-
 quired to be put into our Booke of Ar-
 ticles, but yet could it never be obtained.
 It is requisite therefore to set them down,
 because they are not vulgarly knowne, and
 to examine them what they meane, and
 see how farre they are Orthodoxall, or
 agreeing to our Articles: And for their
 sakes that understand not the Latine
 tongue, I will render them in English.

* *Articles approv'd by the right Reverend*
Lords, John Lord Archbishop of Canterbury,
and Richard Lord Bishop of London, and
other Divines at Lambeth, the 20.
of Novemb. in the year,
1595.

* *Consule*
Articulos
Lambetha-
nos ab F. G.
Ecclesie
Ministro
nuper edi-
tos.

1. *God from Eternity Predestinated some*
Men to life, and some he Reprobated unto
Death.

2. *The Moving or Efficient cause of Pre-*
destination to life is not the foresight of Faith.
or of perseverance, or of good Workes, or of
any thing which may be in the persons prede-
stinatèd, but onely the Will of Gods good
pleasure.

3. *Of the predestinate there is a predefined*
and

PART i. and certaine number, which can neither be increased nor diminished.

4. They which are not predestinated to salvation shal necessarily be condemn'd for their sinnes.

5. True, lively, justifying Faith, and the sanctifying Spirit of God, is not extinguished, doth not fall out, doth not vanish in the Elect, either finally, or totally.

6. A man truly believing, that is, endued with justifying Faith, is certaine, by or with full perswasion of Faith, of the forgiveness of his sins, and of his everlasting salvation by Christ.

7. Saving Grace is not given, is not communicated, is not granted to all men, whereby they may be saved if they will.

8. No man can come to Christ, unlesse it be given unto him, and unlesse the Father draw him, and all men are not drawne of the Father, that they come unto the Son.

9. It is not put in the free choice and power of every man to be saved.

These be the nine Assertions concluded at Lambeth at the instance of Doctor Whitakers, against three Propositions delivered at Cambridge by Peter Baro the Frenchman, Professor of Divinity in the Chaire erected by the Lady Margaret.

1. De Predestinatione & Reprobatione.

2. De

2. De Amissione Gratiae.

3. De certitudine & securitate salutis.

Whit. cont. ult. p. 4.

Foure of these nine which concerne the Doctrine of Predestination, are here onely considered; the other five we shall speake of in their proper place, in the third part of this book.

For the words of these foure, they are so composed as they comprehend most certaine Truths, but appliable aswell to the fifth Opinion (to be propounded yet) as to any other: But because all men will fetch the interpretation of them from Doctor *Whitakers* the chiefe composer, his understanding of them must be taken for their meaning. And how hee understood the Doctrine of Predestination doth appeare in his last *Conc. ad clerum*, Octob. 9. before this 20. of November, wherein hee argueth against St. *Augustine*, That originall sinne was not the cause of Reprobation, seeing it is remitted to many Reprobates, (according to St. *Augustines* Doctrine) pag. 7. He expoundeth *Rom. 9. 21. de massa incorrupta*, pag. 8. and nameth *Bucer* as concurring with him, pag. 8. and iterum pag. 15. He appealeth to our Confession in the 17. Article, which he is perswaded delivers the same doctrine that hee did, not onely because

PART I. because those Articles were composed by the Disciples of *Martyr* and *Bucer* as hee saith, but by the words themselves. How other Bishops and Professors since have understood that Article, and what hand *Martyr* and *Bucer* had in our Articles, shall be seen in the next Opinion.

For, these nine Assertions, wee know, Doctor *Whitakers* dying at his return from his journey, were not received with such accord, but that two the following Professors dissented from them, and when the life of Doctor *Whitakers* was written by a learned friend of his, who would have inserted these nine Assertions, they were by authority suppressed; a signe that though much were imputed and yeilded to the excellent judgement of Doctor *Whitakers* of worthy memory, yet all in authority then were not of his minde in this matter; whom yet they would not offend or lose, as the times then were. Neither in the first of King *James* in the Conference at *Hampton Court*, when these nine Assertions, orthodoxall, as Doctor *Reynolds* termed them, were sued for to be inserted into the Booke of Articles, was this request obtained; but that motion quenched by the speeches, first, of the Bishop of *London*, who had beene at the concluding

of those Assertions at *Lambeth* ; and secondly of the Deane of *Pauls* Doctor *Overald*, who had beene a party in these controversies, page 29. and page 41. And for the Orthodoxie of these Assertions in Doctor *Whitakers* sense, Doctor *Barlow* the Relater of this Conference puts it upon Doctor *Reynolds* terming them so, not upon his owne or his Masters Opinion, he having beene well acquainted with the marriage of that businesse at *Lambeth*, as when Chaplaine to the Archbishop in his house ; and his Relation tels us, The nine Assertions were sent to the University for the appeasing of those quarrells that were risen in *Cambridge* about certaine points of Divinity : If for the appeasing of quarrells, it was wisdoms so to pen them, as they might satisfie and unite all sides with common and generall truth. As the first Assertion doth, saying ;

1. That God hath predestinated, &c. which is most true, but it saith nothing *de ordine & modo*, &c. which is now the question, and was then.

2. The second speaks true of the moving and efficient cause, both καὶ ἀρσεν καὶ καὶ ἀρσεν, but *de causa, non est questio ; sed de objecto* ; whether it be *Homo*, or *homo peccator*, or *homo peccator penitens*, aut *contumax* ;

PART I. *tumax* ; Nothing in man is the cause of his Election.

3. The third, of the number, is very true but founded on the Infalibility of Gods foreknowledge, as on the Immutability of his will.

4. The fourth is the most ambiguous assertion, for if it suppose *Non*-predestination to be the Cause of the Necessity of Condemnation for Sinne; it putteth *non causam pro causa* : but if it suppose *Non*-predestination as a meere negative of such an Act of God, and suppose sinne committed, and not repented of, there is cause enough for the Justice of God to condemn him that hath sinned, and used no remedy.

CHAP. II.

The second Opinion.

THe second Opinion, of the Order of Predestination, having these Defenders, The *Synod at Dort*, *P. Monlieux*, Doctor *Abbot B. of Sarisbury*, Doctor *Carleton B. of Chichester*; many Papists, *Bellarmino*, *Cajetan*, and the *Dominicans* and of which many doe say that Saint *Austine* was the first Author, is this;

1. That God from all Eternity decreed to **PART I.**
create mankind holy, and good.

2. That he foresaw man being tempted by Satan, would fall into sin, if God did not hinder it; he decreed not to hinder.

3. That out of Mankinde seen fallen into sinne and misery, he chose a certaine number to raise to righteousness, and to eternall life, and rejected the rest leaving them in their sinnes.

4. That for these his chosen, hee decreed to send his Son to redeeme them, and **HIS SPIRIT TO CALL THEM**, and sanctifie them, the rest he decreed to forsake, leaving them to Satan and themselves, and to punish them for their sins.

This Opinion is misliked by the defenders of the former, and of the following Opinions also.

1. Because to defend the justice of God, it supposeth mankind corrupted before any Election or Reprobation was made, which seemeth needlesse, because there be Elect and Reprobate Angels, without or before any corruption or fall: *Cacodemonēs non fuere in Massā, & tamen Reprobati; Christus non fuit in Massā, and tamen ut homo Eligitur.* Prideaux 1. Lectione.

2. Because it supposeth Originall sinne the cause of Reprobation, which sinne yet

PART I. is remitted in Baptisme to many Reprobates. *Whitaker. Cygnea Cant. p. 7.*

3. Because with the former Opinion it teacheth Christ to be sent onely to the Elect, and the Word and Spirit onely to call them, whereby the Reprobate is but more oppressed, being call'd to embrace salvation offered, which they cannot doe, and yet for refusall thereof they are more deeply condemned.

So these two Opinions offend much against Gods Goodnesse and Truth : yet this second well acknowledgeth, that God decreed something upon his foreknowledge what man would doe being permitted ; That this foreknowledge is so certain, that upon it God builded his greatest Counsels of the mystery of the Gospel, as upon the foreknowledge of *Adams* fall, the decree to send Christ.

Secondly, It provideth well for the justice of God on Infants dying, who have no other desert of death but Originall sin, from which as to the paine of eternall death, Gods mercy delivereth whom hee pleaseth by Baptisme, or the vow thereof in the holy Church ; *Parvulorū autem causam ad exemplum Majorum non patiantur affervi* ; sayes *Hilary* of the *Massilienses* in which they were right : for the Election

or Reprobation which is of Infants that **PART I.** live not to years of discretion, is no necessary pattern for the Election or Reprobation of them that live into a further Age.

The Defenders of this Opinion claime our 17. Article as for them, and surely better may they doe it than they of the former; for those words, *To deliver from curse and damnation, those whom hee hath chosen*, import a curse and damnation fallen into, by those who are delivered. But how those words *chosen in Christ*, and the *godly consideration of Predestination and our Election in Christ*, and those words, *Wee must receive Gods Promises in such wise, as they be generally set forth unto us in holy Scriptures*; How these will stand with a decree of Election, made before Christ be thought on, otherwise than as the Meanes to bring the Elect to salvation, (for the Article makes these *two things*, To choose some in Christ out of mankinde, and to bring them by Christ unto everlasting salvation;) or how a generall promise will stand with a particular purpose, meaning or intending the promise but to some few; let them consider how they can make it good by their Doctrine, and I will consider how I can make it good which the Article

C 2

saith,

PART 1. faith, by the Doctrine of the fifth Opinion.

As to the appeale to *Bucer* and *P. Martyr*, for the sense of our Articles, used by Doctor *Whitakers* in his time, and of late by the Bishop of *Chichester Carleton*, the answer is full ;

1. That *Bucer* is not of the same Opinion with *Martyr*, nor *Carleton* with *Whitakers*, in the apprehension of the order of Predestination.

2. That it is not true, that the Disciples of *P. Martyr* and *Bucer* composed our Articles ; for these Articles on which there is now question, were the same under King *Edward* the 6. and Queene *Elizabeth* ; but the Bishops and Divines under King *Edw.* 6. had composed the Articles and Liturgy before *P. Martyr* and *Martin Bucer* came hither ; as doth appeare in Mr. *Fox* his story. To *Bellarmino* objecting that *England* had *Bucer* and *Martyr Seminatores fidei*, the renowned Doctor *Andrews* answereth, p. 31. *Non tamen (Si verum volumus,) seminarunt duo illi viri fidem in Anglia, &c.* Neverthelesse, if we will speake truth, those two men did not plant the (reformed) faith in *England* ; but sought to weede out some Tares (of superstition) long since oversow'd by you (Papists.)
Although

Although even those Tares themselves before their coming hither, were for the most part condemn'd and rooted out : But these men entred upon others labours, and bestow'd their paines also here, that they might be helpfull to them in University matters.

3. Whosoever were the chiefe Composers of our Articles (of whom it is certain Archbishop Cranmer was one) they had more respect to the *Augustan Confession*, than to any other, as appears by the very Identity of many of the Articles, and more familiarity with *Melanchton* and *Erasmus*, than any other Divines, singularly approving their Expositions of the sacred Scriptures, and of the principall Articles of the Christian Faith : insomuch that they caused to be translated into English *Erasmus paraphrase on the Gospels*, and injoyn'd them to be studyed by Priests, and to lye ready in Churches for all men to reade, and as it were to drinke in the Doctrine of Scriptures according to *Erasmus* his interpretation, whose writings which way they goe in those controversies all men well know that have read them.

CHAP. 3.

The Third Opinion.

THe third Opinion seemes to be defended by the reverend and learned late Bishop of Norwich, Doctor Overald, and Richard Thompson his diligent Auditor, and familiar; as may be gathered out of the Bishops judgement *de quinque Articulis in Belgia controversis*, and out of the Conference at Hampton Court, and out of Thompsons *Diatribes de intercisione justitie*, c. 4. And it is,

1. That God decreed to create mankinde good, &c. as the second Opinion said.

2. That he foresaw the fall of man, &c. as in the same second Opinion was said.

3. That he decreed to send his Sonne to dye for the World, and his Word to call, and to offer salvation unto all men, with a common and sufficient grace in the meanes to worke faith in Men, if they bee not wanting to themselves.

4. That out of Gods foreknowledge of mans infirmity, and that none would believe by this common grace, he decreed to adde a speciall grace more effectually, and abundant, to whomsoever

soever he pleased, chosen according to his own **PART I**
Purpose and Grace, by which they shall not
onely bee able to believe, but also actually
believe.

This Opinion, if I understand it aright,
I have not found expresly or strictly
examined by any Divine: Doctor *Abbot* in
his animadversion upon *Thompsons Diatribe*
suspecteth * *Arminianisme* in it and reject-
ed it. But Doctor *Overald* doth clearly
sever it from the *Remonstrants* Tenet, as you
shall see by and by: I object it thus.

* c. 4. In-
suavis qui-
dam &
gravis ha-
bitus *Armi-
niani dog-
matis.*

1. That common Grace by which no man
is sav'd, which is inferiour to the infirmity
of man, is not the Grace of the Gospel,
nay deserves not the name of Grace,
which never brought forth the effect, Sal-
vation.

2. That superabundant, speciall, effectuall
Grace, seemes not to be the Grace of the
Gospel, being rejected of none to whom
it is offered: for the Grace of the Gospel
is such as is receiv'd by some, and the selfe
same rejected by other some; to some 'tis in
vaine, to others, not in vaine.

3. This Opinion (with the two former)
seemes to bring in a certaine desperation
into the mindes of men, (as was of old
objected to *St. Augustine*) seeing none can
be saved but by that speciall and abundant

PART I. Grace, which is given but to a few, out of the secret purpose of God; which whether God doth intend to give or no, the generall promises in the Gospell do not assure, seeing they sound no more than a common grace, which is ineffectuall, by this Opinion.

But before I censure it farther, bee it presented unto you, in the words of one of the most illuminate Doctors of our Age,

*There were five Articles controverted
in Holland.*

*Consule
Articulos
Lambetha-
nos hoc
Anno 1651
Editos.*

1. Of Gods Predestination. 2. Of Christs Death. 3. Of Freewill and Grace. 4. Of the manner of working of Gods Grace. 5. Of the Perseverance of Believers. Touching which the *Remonstrants* or *Arminians*, and the *Contra-remonstrants* or *Puritans*, doe maintaine contrary Opinions; the middle way between which our Church (as I conceive) doth much more rightly hold.

Article 1. of Gods Predestination.

First, the *Remonstrants* make the generall and conditionall Decree of Predestination to be upon condition of believing accord-
ing

ing to the generall Gospell-promise of PART I.
 saving all men through Christ dying for
 them, if with a lively and persevering faith
 they shall believe in him by the Word and
 holy Ghost assisting it : Secondly, the
 speciall and absolute Decree to be out of
 the foreknowledge of Faith touching the
 saving all such particular men, whom God
 foresaw would believe through grace, and
 on the other side condemning of those
 whom hee foresaw would continue impe-
 nitent in sinne, and unbelievers. And this
 is the Opinion of the antient Fathers be-
 fore S. *Augustine*, and of many after him,
 and of many *Papists*, *Lutherans*, and many
 others,

Secondly , The *Contra-Remonstrants*,
 excluding the generall and conditionall
 Decree, make one onely particular and
 absolute Decree touching the saving, and
 enduing with Faith and perseverance, some
 certaine particular men chosen out of
 mankind through Christ dying for them
 alone, by the effectuall, or irrefutible grace
 of the Holy Ghost peculiar onely to them ;
 All others by an absolute Decree being
 rejected and condemn'd. And this is the
 Opinion of *Zuinglius*, *Calvin* and the
 Puritans ; but is rejected by all *Papists*, *Lu-
 therans*, and many others.

Thirdly,

PART II.

Thirdly, our Church taking the middle way, joynes the particular absolute Decree (not out of foreknowledge of mans Faith, or Free-wil, but out of the purpose of Gods Will and Grace) touching the freeing and saving those whom God hath elected in Christ, with the generall and conditionall Will, or the generall promise of the Gospell; Teaching Gods Promises are so to be embraced as they are proposed to us in the holy Scriptures, and that Will of God is to be followed of us, which wee have expressly revealed in his Word; as namely, that *God gave his Sonne for the World*, or for all mankinde; That *Christ offered himselfe a Sacrifice for all the sinnes of the whole World*; That *Christ redeemed all mankinde*; That *Christ commanded the Gospell to be preached unto all*; that *God Wils and Commands all men to heare Christ, and to believe in him*; and in him to offer grace and salvation unto all men. That this is the infallible truth, in which there can be no falshood, otherwise the Apostles and other Ministers of the Gospell, preaching the same, should bee false witnesses of God, and should make him a Lyar; And this Opinion agrees with the judgement of *St. Augustine*, as he is expounded by *Prosper* and *Fulgentius*; It is the more common Doctrine of the Church

Church after St. *Augustine* : And these two **PART I.** things do well stand together ; God in the first place, to offer salvation to all, if they will believe, and common grace and sufficient in the means ordain'd by God, if men will not be wanting to the Word of God and his holy Spirit. And then in the second place God that he might be helpfull to humane frailty, and mans salvation might bee more certaine, would adde his speciall, more effectuell and abundant grace to be communicated to whom hee please, by which not onely they are able to beleeve, or obey, if they please, but also actually do will, believe, obey and persevere, according to the sentence of St. *Augustine*, *Sic Deus ordinavit omnium Angelorum hominumque vitam, &c.* So God ordain'd the life of all Angells and Men, that therein hee might first manifest how farre Freewill could goe ; and then what the benefit of his grace, and the judgement of righteousness could doe. *De correp. & grat. cap. 10.*

Article 2. Of Christs Death.

In like manner of the Death of Christ for all, there are three Opinions.

The first, that Christ dyed for all men, and by his Death did redeeme all mankind
in

PART 1. in Gods generall and conditionall purpose of giving salvation for Christs sake that dyed, to all upon condition of Faith depending on the free cooperation of men under Grace.

The Second contrary to the first, that Christ did not dye for all, &c. nor did redeeme all mankinde, &c. nor that God by any manner of meanes, or upon any condition, did will, or intend to give salvation or Grace for Christs sake to any other save only the Elect, &c.

The Third, supposing Christs Death for all men, and Gods purpose conditioned with the generall grace of the Gospell-promises, addes the speciall intention of Faith, touching the applying the benefit of Christs death, by grace more abounding, and effectually, absolutely, certainly and infallibly onely to the Elect, without any prejudice, or any diminution of the Will and Grace common and sufficient.

Article 3. Of Freewill and Grace.

All agree that Freewill is not able to do any thing that is good, without Grace preventing, present and subsequent, so as it holds the beginning, middle and end in conversion, and Faith, and every good worke :

worke : yet they dissent in this, that the first Opinion makes exciting Grace so to bee joyn'd with the word heard , and understood, and meditated upon, that in some degree it is common to all who are willing to obey it.

The Second strives to make grace proper and peculiar only to the Elect, and will not confesse it to bee in any manner of way common to all.

The Third conjoynes both sides, acknowledging Grace so to bee common and sufficient being joyned with the word, as withall to professe 'tis speciall and effectuall to produce certainly salvation, being proper to those , whom God out of his good pleasure hath graciously elected in Christ.

Article 4. *Of the manner of Working of Gods Grace.*

The first Opinion makes Grace so to worke in man , that it takes not away the liberty of his Will, but preserves it ; so that a man may by Grace so beleewe and obey, as that hee may also by his Freewill resist Grace. The second makes the workes of Grace to be irresistibile , so as wherever it comes, it doth immutably incline and draw the

PART. I the minde to assent and obey. The third Opinion teacheth, men may be so stirr'd up and mov'd by Grace, that they may both obey that Grace calling and moving, if they attend thereto, and also may through their Freewills resist Gods Call and Motion: but it addes further, that God, when hee will, and to whom hee will, doth give Grace so abundant, or powerfull, or congruent, or some other way effectuell, so that although the Will in respect of its liberty may resist, yet it doth not resist, but certainly and infallibly obey: and thus God to deale with those whom hee hath elected in Christ, so far forth as is necessary to their salvation.

Article 5. Of the Perseverance of Believers.

The first Opinion makes all Believers to bee so furnish'd with Gods Grace, that they are able to persevere, if they will be as carefull as they should be; that the same men also may possibly fall away from Faith and Grace, through negligence and security.

The Second denyes Believers to be able so to fall away from Faith and Gods Grace, as to become in the state of damnation,

nation, or perish; but such as shall once **PART I.**
truly believe, shall alwayes so persevere in
Faith and Grace, that at length they may all
attaine salvation.

The Third, with St. *Augustine*, makes
Believers, through the infirmities of the
flesh, and temptations, to be able to depart
from Faith and Grace, or likewise to fall
away; but it addes, those Believers who are
call'd according to purpose, and who are
firmly rooted in a lively Faith, cannot ei-
ther totally or finally fall away, or perish,
but by speciall and effectuell grace, so to
persevere in a true and lively Faith, that at
length they may bee brought to eternall
life.

By this we may understand what Doctor
*Overal*s minde was in the Conference at
Hampton Court, p. 41. 42. *Richard Thompson*
hath the like cap. 4. *De intercisione Justitie.*
For after hee had spoken of Christ, given
to redeeme and reconcile all unto God;
and of aides and meanes given where-
by men may be actually reconciled, hee
addes page 17. *Sed miserum genus huma-
num si vel sic à Deo relictum fuisset, &c.*
But miserable had been Mankinde, if
even so they had been left of God; for
great is the wickednesse of Man, and every
imagination of his heart is evil continually.
There-

PART I. Therefore it must needs come to passe, that either all of themselves should despise those riches of Gods goodnesse, or if any should make use of them, yet a while after they would loath them againe, except the superabundant mercy of God had separated some to himselfe, to whom hee had decreed from all eternity, to afford an effectuall calling, and finall perseverance in Grace taken according to his purpose; others being passed by, and left to the counsels of common providence, whom in the end he would condemn for their impenitence and unbelieve.

You know now this Opinion, and the Author is to be commended for his integrity in opening the state of these questions, and for comming on thus far neerer to the Truth than the former did; in acknowledging,

1. That Christ dyed for the sinnes of the whole World.
2. That the promise of the Gospell is Universall.
3. That a Grace sufficient is given, common to all that hear the Gospell, to believe and obey it.
4. That Gods foreknowledge is extended not onely to the fall of the first man, but the infirmity of all men in particular; where.

Whereupon for some men there was prepared by God a more superabundant and effectuall grace than for others. PART I:

5. In that it endeavoreth to accord the first part of our 17 Article, concerning an absolute Predestination, with the latter part, concerning the Universall promises : The like good desire appears in the Divines that were at *Dort* in their joynt Suffrage, *de Article 2^o Thes. 3. 4. 5.*

But how congruous and happy this conjunction can be, of two extremes into a third, or how possible it is to accord those two parts of the Article without some other supposition than hath yet beene mentioned here, I cannot hope ever to see it demonstrated. Nay I am perswaded that these manifest Truths sounding in every part of the new Testament ; That Christ is given a Redeemer Universall ; That the Promises of the Gospell are generall ; That the Spirit of Truth and Power goes with them, in the Preaching of them ; are able, being rightly weighed, utterly to overthrow all manner of frames whatsoever may be imagined, of the order of the Divine Predestination, which shall exclude the Divine Prescience, proper, prime and Universall, such as the fifth Opinion will discover : for since the Gospell presupposeth,

PART I. seth, and acknowledgeth the fall of man-kinde, and all to be sinners, and taketh its occasion therefrom; since it calleth all men to reconciliation with God, commands Repentance and Faith to all, promiseth forgiveness and life to *all that believe in the Redeemer*, threatneth wrath and death to *abide upon all that beleeeve not*, *Marc. 15. 15, 16.* and declareth that God will judge the World by *Iesus Christ*, and by the Word of the Gospel, *Acts 17. 31. Joh. 12. 48.* And since God will judge in righteonsnesse, man as a reasonable Creature of a Freewill; The Gospel, I say cannot admit a decree of predestination to life or death, that shall be made upon contemplation of the fall and sinne of man antecedent to the Gospel, or before contemplation of the ~~recons~~ or issues of the Gospel preached to the World; which contemplation can be had before all time by no other power, but the Divine foreknowledge.

events

CHAP. IV.

The fourth Opinion.

THE Fourth Opinion is of *Melanchton*, *Hemingius* and the *Lutherans* that follow

low the *Augustan* Confession, and for- PART I.
mulam concordie ; The Remonstrants, or
Arminians and many Papists, &c.

1. That God decreed to create Man, to permit him to fall, and to send Christ to redeeme the World, &c. as in the third Opinion was said.

2. That hee made a generall conditionall decree of Predestination, under the condition of Faith, and Perseverance ; And a speciall absolute decree of electing those to life, whom he foreknew would believe and persevere under the meanes and aides of Grace, Faith and Perseverance, and a speciall absolute decree of condemning them, whom he foresaw to abide impenitent in their sins.

This Opinion was condemned in the late Synod at *Dort*. I mislike it for these reasons :

1. Because a generall conditionall Predestination is none at all.

2. Because the decree of speciall Election of such as believe (no better declared than thus) seemeth to make men choose God first, rather than God to choose men.

3. Because it maketh the decrees of justification and condemnation to bee the same with the decree of Election and Reprobation, which must be distinguished, as they are *Rom. 8.29*.

D 2

4. Because

PART I. 4. Because it presenteth no more Grace given by God to the Elect, than to the reprobate, neither greater cause of thankfulness.

Yet this Opinion doth well to enlarge the objects of Gods foreknowledge, and to extend it, not onely to the fall of the first man, but even to Christ to be manifested in the flesh, and believed on in the World, yea even to the last end of all men, persevering either in Faith or Unbelieve. Agreeing with the Scriptures that buildeth Election upon foreknowledge at large, simply and properly taken, *Rom. 8. 29. & 11. 2. 1 Pet. 1. 1, 2.* and promiseth salvation to the believer, but, persevering to the end.

Thus have wee seene foure Opinions :

The Transition to the fifth.

Seeing then none of these foure give full satisfaction, though some pieces of Truth be found in every one of them, yet joyned with some inconvenience : It were a work worth the labour to gather that truth out of them all, that might avoyd all inconveniences, the thing which I desire to doe, by the light of Gods Holy Spirit and Word.

1. So conceiving the order of Divine **PART I.**
Predestination, as that wee set not forth
onely some one or two of the Divine attri-
butes and properties, but preserve and
present them all :

*His Dominion and Power , as the first
Opinion would.*

*His Mercy and Justice , as the second
Opinion would.*

*His Truth and speciall Grace , as the
third Opinion would.*

*His Wisdome and foreknowledge, as the
fourth Opinion would.*

And yet to acknowledge his judgements
unsearchable, &c. as the Apostle would, *Rom.*

11.33.

2. So conceiving it as may agree with the
holy Scripture expounded literally & with-
out Tropes, in the greatest Propriety, and
by the light of the most, the plainest, the
most fundamentall places and principles
therein.

3. So conceiving it as that the order in
Grace doth not subvert the order in na-
ture, but that wee confesse the Wisdome
of God so to worke his Will, as yet hee
preserveth the nature, freedome and
properties of the Creature, in which hee
worketh.

4. Lastly, conceiving it so, as that God

PART I. may both save the World, in mercy, and judge the World in righteoufnesse.

C H A P. V.

The fifth Opinion.

THe Fifth Opinion may be lesse acceptable to some for the Teachers, and the defenders sake, (but φιλαληθής accepts no persons :) These are *Arminius* himself, if he be interpreted according to his owne principles in his *Theses de naturâ Dei*, and *Vorstius* in his *Tractate De Deo*, and the Jesuits *Molina*, *Vasquez*, *Zuarez*, *Becanus*, and others : Besides that this is the Opinion of the Fathers Greeke and Latine before *St. Augustine*, if their Doctrine concerning Prescience be rightly examined and declared, namely,

1. That God by his infinite understanding from all Eternity knew all things possible to bee, seeing them in his owne Omnipotency.

2. That among other infinite things possible, in his understanding he conceived all this one frame of the World that now is, and in it all the Race of Mankinde from the first man to the last, every one in his severall order, government

government and event, only as possible to be, if **PART I.**
he will say the Word.

Wherein hee understood there might
be things necessary, things contin-
gent, some things causes, some ef-
fects, some as ends, some as meanes
to ends, some Acts of God, some
acts of a free Creature, some good,
some evill, some things as rewards,
some as punishments.

3. That hee knowes how to vary or alter
the ordering either of all, or of any part, or
person in the race of men, so as other effects,
and other ends than those (that now are)
might be brought forth, if hee would otherwise
order them.

4. But considering this frame of the world,
and order of mankinde (as now it is, but
then onely as possible) that he judged it
was exceeding good for the manifestation of
the glory of his Wisdome, Power, Goodnesse,
Mercy, Justice, Dominion, and Lordship, if hee
should will, or decree to put it into execution,
and into being.

5. That God infallibly foreknew that if hee
should decree to put it into execution, that
then these and these particular persons would
certainly by this order of meanes and govern-
ment, be transmitted, and brought to eter-
nall life; and that those other particular per-

PART I. sons, under their order of meanes and government, through their owne fault would goe into perdition, if Justice should bee done them.

6. That though hee knew what these would be, yet hee determined and decreed out of his owne absolute Will and pleasure to say, Fiat, Be it so: and to put into execution, and into being, all this which he had in his understanding; and in so doing, hee predestinated all men either to life or death Eternall.

For he predestinated to life those particular men, to whom out of his owne good pleasure he decreed to give those happy meanes, whereby hee foreknew they would be Vessells fit for honour, being given unto them: Hee rejected those, letting them to perish, to Whom he decreed to give no other meanes than such under which hee foreknew that through their owne ingratitude they would be fit for wrath, if no other were given them, and out of his owne just Will, when as hee could have ordered them otherwise to the producing of another event, he would not doe it, but make them vessells of his wrath.

* Such as were ordained to eternall life.

† Such as were before of old ordained to this condemnation.

With reference to this order, the Elect are stiled by St. Luke Acts 13. 48. *τεταγμένοι εἰς ζωὴν* * *αἰώνιον*; and the reprobate, by St. Jude, vers. 4. *οἱ παλαιὸν προγεγραμμένοι εἰς τὸ τὸ † κρίμα*; and for pro-

Providence in generall, see *Acts* 17. 27. PART I.

* *ὁρίσας*; and for Predestination in speciall, see *Rom.* 8. 28. And *Ephes.* 1. 11. There is * *ὁρίσας* † *πρόθεσις*, the setting and placing of things by *Πρόθε-* the counsell of his owne will, in that order of *ταγμένους* Causes, and of meanes, which he infallibly *καιρὸς,* understands will bring forth such ends and *determi-* such effects, if he please to doe his part, as *ning the* is laid out by himselfe in this order, and *foreappoint-* please to permit the creature to doe its † *Πρόθε-* part, as is observed in the same Order. By *σις τῆς τᾶ* this Order, meanes, government, benefits, *Παντα ἐ-* aides, &c. I understand, the creation of *νεργῆτος* man righteous, the permission of his fall, *κατὰ τὴν* the corrections of his sinne, the meanes of *βουλὴν τῆς* his restauration by the Sonne of God made *θελήμα-* man, the calling, the converting of a Sinner, *τος αὐτοῦ.* his faith, repentance, perseverance, his blessings, chastisements, tryalls, and whatsoever else is now found in the order of any mans salvation, or in the aberrations from that order whereby men come to destruction.

And to this agrees the antient definition * *Thepre-* of Predestination, that it is, *Preparatio* *paration of* *beneficiorum Dei, quibus liberantur quicunq;* *Gods bene-* *liberantur.* * And *Fulgentius* his definition, *fit, where-* *lib. 2. ad Monimum, Prædestinatio Dei nihil* *by all are* *est aliud, quam preparatio operum ejus, quæ in fræ.* *delivered* *eterna sua dispositione, aut misericorditer* *that are set* *se facturum præscivit, aut juste: that is, Divine*

Præ-

PART 1. *Predestination is nothing else but the preparation of Gods workes, Which in his eternall providence he foreknew he would doe, either mercifully, or justly.*

Vid. infra.
3. part.
cap. 20.

CHAP. 6.

An' Εξήγησις of the fifth Opinion.

THIS Opinion in the decree of Predestination observeth,

1. An Act of Gods understanding, and an Act of his will.

2. The Act of his Understanding is his knowledge; in respect of things not yet in being, call'd *foreknowledge*; which foreknowledge is put by this Opinion before the act of Predestinating, according to the Scriptures, *Rom. 8. 28. 1 Pet. 1. 1. 2. Whom he foreknew he Predestinated.*

3. It taketh knowledge here properly, and without any trope, for that within Schooles is called *Scientia simplicis intelligentie*; and that extended even to things future, contingent, & sub hypothesis: God knowing by his infinite understanding infallibly what things will follow if this or that be done by himselfe, or by a Creature.

4. This

4. This knowledge is the highest that we can conceive in an intelligent Nature, and necessary to any that worketh with wisdom; and therefore most worthy to be attributed to the first, highest and most wise Agent, especially in the first contriving, disposing and ordering of all things.

5. A knowledge most necessary for him that must governe contingent Events, and Acts of a free Creature, if he will have any such to be under his government.

6. A knowledge confessed and supposed by the defenders of the second third and fourth Opinions, who teach that by his knowledge God did foreknow the fall of *Adam*, before he decreed to create him, and before he decreed to send his Son to redeeme him; for with them, and with truth, God did not first decree to create man, and to permit him to fall, and then was to seeke a remedy how to relieve him, but foreknew the remedy that he could use if he should fall, before he decreed to permit him to fall, or to create him; yea so infallibly did God foreknow the sinfull fall of man, (which yet was not Gods Act, but mans, and a contingent Act of a free creature) that upon this foreknowledge he contrived the whole mystery of Christ, and of our Redemption.

Now

PART I. Now if this knowledge were used in one contingent thing, it might have been used in a Million; if in one free Act of the first man, then in all the free Acts of all men; and if in that which was the occasion of Gods mercy in our Redemption, then in all occasions of Gods Acts, that are consequent Acts, even of the Generall Judgement, which shall be at the last day: For Gods knowledge is infinite.

7. This knowledge of God, being previall to his predestinating, did not look therefore to the Masse of mankind as created and uncorrupted, nor to the Masse fallen and corrupted, nor to Christ beleaved on only, but to these, and beyond all these, to the first, middle and finall state of every particular man, and the Universall state of all men.

This here for the Act of Gods Understanding, (whereof more anon) the Act of his will followeth.

1. To predestinate is the proper Act of the will of God; His knowledge is his Counsellor: but his will is King, and they are both himselfe, *Ephes. I. II. Who worketh all things according to the counsell of his Will.* And to predestinate is the part and office τῆς κυριακῆς καὶ μάλιστα ἀρχιεκκλησιαστικῆς ἐπισήμης, ἢ δυνάμεως, which most properly is Gods, that supremely orders all things, choosing

chooſing and allowing what ſhall be, and PART I.
 in what manner, and to what end: Thus
 Saint Paul, Rom.9.18.19. ſpeakes of the
 will of God, but as of the prime, and high-
 eſt, and moſt univerſall cauſe of things,
 approving or permitting all other inferiour
 cauſes, which becauſe they might have been
 reſtrained, or changed by the ſupreme
 cauſe, and were not, they are ſaid all at laſt
 to be reſolved into the will of God, as the
 prime Cauſe.

2. This will of God is abſolute, Independ-
 ent, having no other cauſe but his owne
 good pleaſure: for, when as, untill God
 make his decrees, all things are knowne but
 as poſſible, and are yet under the pleaſure
 of God, whether they ſhall be or no, how
 can they poſſibly be the Cauſes of his will?
 He underſtandeth them indeed, as he hath
 contrived them, fit to be willed, becauſe
 they are fit to ſhew forth all his glory, and
 therefore in the end he willeth them: but
 he could contrive other things than theſe,
 or ſet theſe ſome other way as fit to ſhew
 forth his glory, if he would; Therefore
 that he willeth theſe, it is his own moſt free
 pleaſure. *Hinc autem nullam eſſe Predeſti-*
nationis cauſam in prædeſtinato patet, quia cum
homo prædeſtinandus nullo modo cenſeatur
proprie exiſtere, ſed conditionaliter tantum,
nihil

PART 1. *nihil potest esse in eo quod Deus moveat ad illū Predestinandum.* That is, Hence it plainly appeares there can be no cause of Predestination in him that is Predestinated, because when as the man that is to be predestinated, can be thought no manner of way properly to be, but onely conditionally, there can be nothing in him which may move God to predestinate him. *P. Ferrinus Spec. Schol. c. 24. p. 253.*

Furthermore this opinion avoideth all the Inconveniencies, that any of the former foure doe fall into ; for

1. It exalteth and magnifieth all the attributes of God and not some onely ;

As His wisdome and knowledge,

In foreknowing not onely his owne works, but also all the workes of every free creature, and that to every circumstance of every particular in this numberlesse number, and how to governe them to his glory. *P. 139.*

In using the reasonable creature according to its nature, in the permission of Sinne, in the obedience or disobedience to grace, that he may judge the world in Righteousnesse.

His Power,

In creating and governing all things, bringing light out of darknesse, and happinesse out of misery.

His

His goodneſſe,

In making all good at the firſt, and over-
comming cvill with goodneſſe.

His Univerſall Grace and Mercy,

In preparing Redemption for all men,
that had made themſelves bond ſlaves to
Satan ; and in providing meanes to apply,
and to communicate this Redemption.

His Truth,

In that his promiſes are meant to all to
whom they are ſent, and performed to all
that keepe his conditions : *Ideo veracem Tert. in
Deum credens , ſcio illum non aliter quam Praxeam.
diſpoſuit pronunciaſſe, nec aliter diſpoſuiſſe
quam prenunciavit.*

His Juſtice,

In puniſhing all ſuch as uſe not either the
Reſtitution of their nature, or the benefit of
their Redemption offered , ſincerely and
conſtantly.

His ſpeciall grace and ſingular Love,

In them whom he foreknew would uſe
his benefits (if they were granted them) in
whoſe Salvation and glory he was ſo well
pleaſed, that he confirmed to them by his
decree that courſe and calling which he
ſaw would infallibly bring them unto
it.

Leſſe grace being ſhewed unto them,
whom he foreknew would faile of Salvati-
on

PART I. on (through their owne infidelity, ingratitude or security) in the good way wherein they were set, or under the sufficient calling which they had : which faile of theirs he could have mended, by bettering his benefits, if he would, but rather decreed to make them deserved Vessels of his wrath, and subjects for his Justice.

His Dominion and soveraign Lordship,

In that he being the highest and supreme cause of all things, ordered them after his own pleasure, making happy whom he will, and forsaking whom he will, finding them in cause worthy to be forsaken, after they so often have forsaken him. *Irenæus lib. 3. cap. 43. Sapientiâ præcellet Pater, &c.* In wisdome the Father excelleth all humane and Angelicall wisdome, because he is Lord, and a just Judge, and Ruler over all : For he is both good, and mercifull, and patient, and saves whom he ought ; nor is here wanting to him the good effect of a just Judge, nor is his wisdome diminish'd : for he saves whom he ought to save, and judges those that are worthy of Judgement ; yet is not his justice to be counted cruelty, considering his foregoing and preventing goodnesse.

2. This Opinion avoideth the imputation of Stoicall Fate, which the 3. first can-

cannot possibly avoid, though they put it **PART.I.** from them; for they make mans salvation or damnation necessary, by an externall, and an antecedent necessity of a Decree of God. But this Opinion placing Gods Decree after his foreknowledge, makes mans salvation or damnation only infallible to Gods knowledge, but free and contingent to man, Gods knowledge (as knowledge) causing nothing, and his Decree not altering or crossing, but ratifying that which he knew would be the worke of Man, working out his owne salvation by co-working with the Grace of God, or working his owne damnation by forsaking his owne mercy.

3. It avoideth the accusations laid against the fourth Opinion, for it maketh the Election of God absolute, definite, inconditionall, complete, irrevocable and immutable. It maketh God to chuse man, and not man first to chuse God. It hath no affinitie with Pelagianisme in the matter of Predestination at all, nor in the matter of Grace, unlesse this be Pelagianisme, to hold that under the aydes of Grace the will is yet free to evill, of which we shall dispute in the third part. It maketh Predestination the root and cause of Calling, justifying, glorifying: of faith, repentance, perse-
E rance,

PART I. rance, and of all the good that is in us, which are the effects of Predestination, and effect of the love of God predestinating them unto us.

4. It ministreth no matter of despaire, nor of Presumption, but cherisheth both hope and feare.

Not of Despaire, For

1. No man is decreed against, but upon the foreknowledge of his owne refusall of life offered him.

2. The Promises are generall, and hee may truly thinke them to belong to him.

3. There is sufficient Grace in the means of Conversion, to remedy all the weaknesse or perversnesse that is in mans depraved nature; He may hope therefore.

Not of Presumption, For

1. No man is decreed for, but with the foreknowledge of his owne acceptance of life offered him.

2. The Promises of God are generall, but they have conditions, which he must be carefull to observe that will inherit the things promised.

3. The Grace that is in the meanes of Conversion is not tyed unto them by any
physicall

physicall connexion, but is dispensed by CHAP. I.
the good pleasure of God, who may offer
and unite it to the World, when and how
long hee will, or may withhold the influ-
ence of it, and so harden or forsake the
carelesse or the proud; Hee may feare
therefore.

5. It ministreth as much sweet comfort
to all godly persons that finde themselves
walking in the wayes that leade to life, and
confirmeth their Faith of eternall salvation
to be enjoyed through Christ, and as fer-
vently kindleth their love to God, as any
way or order of our Election conceived
otherwise.

6. Lastly, it acknowledgeth the deep-
nesse of Gods judgements and the un-
searchablenesse of his Counsels; for who
can tell why God by his Decree settled
upon *Peter*, rather than upon *Judas*, why
hee loved *Esau* lesse than *Jacob*, why hee
suffered one man to perish, and not ano-
ther, when he was able out of the treasures
of his wisdom and knowledge to have
disposed their course, calling, and govern-
ment to quite contrary ends? who can tell
a reason, why hee distributed the gifts of
Nature, and of Grace so diversly? why hee
beareth some with so long patience, and
cuts off others in so great severity? why

PART I. some have so much, some so little both of temporall and spirituall blessings? *Quis novit sensum Domini?* or who hath beene his Counsellour? Or who hath first given unto him? for of him, and through him, and to him are all things. To whom bee glory for ever.

The end of the first Part.

The Transition to the second Part.

NOW having propounded that which I conceive to bee the Truth, and commended it by comparison with other Opinions that seeme defective, I have yet one thing more to doe, necessary for the confirming and testifying of this truth, against all exceptions either of hæresie in generall, or of schisme at home in this Church of *England*. I am therefore to shew how all the Articles, or heads of Divinity, that necessarily runne into this question, being rightly declared, doe cohere and consent to this Doctrine, that wee may make it good which the Philosopher saith, *Ethic. I. c. 8.* τῷ μὲν γὰρ ἀληθεῖ πάντα σὺνάδει τὰ ὑπάρχοντα, τῷ δὲ ψευδεῖ ταχὺ διαφονεῖ

διαφωνεῖ τ' ἀληθές : I am to declare then the Orthodox Doctrine both of the ancient Church, and of the Church of *England*: First, of these things, as *Eternall*,

Of Gods Knowledge, Will, Providence,

Predestination, Election, Reprobation;

These shall make a second Part.

2. Of these things, as *done in Time*:

Of the Creation, of the fall of Man, the effects of the Fall, the Restoration of Man, his Vocation, Conversion: Of Grace, Freewill, Perseverance, and of the last judgement; which is commonly

neglected and left out by them that dispute of these matters: And these shall make a third part of this worke, through God Goodnesse and assistance.

CHAP. I.

Of Gods Knowledge.

ST. James saith *Acts* 15. 18. Γνωστὰ ἀπὸ αἰῶν ὃ ἐστὶ τῷ θεῷ πάντα τὰ ἔργα αὐτοῦ ; *Knowne from everlasting are unto God all his Workes.*

S. Paul saith, *Rom.* 8. 29. οὓς προέγνω, καὶ προώρισε; *whom he foreknew he Predestinated.*

S. Peter saith, *1 Pet.* 1. 2. ἐκλεκτοῖς κατὰ πρόγνωσιν θεοῦ πατρός ; *to the strangers, Elect according to the foreknowledge of God the Father.*

There be that interpret these two places rather by the Word *Precognition*, than by the Word *Prescience*, and tropically, as to signifie approbation, and love, rather than Knowledge properly taken ; and they complaine of the ignorance of the Latines that understood not the Greeke, and of the ignorance of the Greekes that understood not the Hebrew phrase in this word ; and that by the Word *Prescience* they occasioned the *Pelagian* Heresie of election upon prescience of workes ; So *Pareus* : yet *Origen* is hee to whom they are beholden for this their interpretation, one neither

neither ignorant of Greeke, nor Hebrew, CHAP I.
 nor thought guiltlesse by them, of giving
 occasion to *Pelagius* his Heresie. But if it
 be their mindes by the word *προγνωσις*, so
 to include approbation, as they would
 exclude

1. Foreknowledge properly taken, I will
 fetch a poore Almanake to wipe away
 this Glosse by the common use of the
 word *Prognostication*.

2. Next, I will say that an Hebraism, or
 Grammaticall quillet, is too weake a
 thing to sway a cause of this weight and
 value.

3. I say, that it is very improbable that
S. Paul and *S. Peter* being not in any poeti-
 call or popular veine, but in a sad and
 grave discourse, doe use any figurative, or
 improper term, where most propriety, and
 perspicuity, and certainty was needfull to
 be used.

4. I demand a prooffe that the use of
 the Verbe simple, shall draw the compound
 to follow it in the like signification, That
 because *God knoweth the way of the righte-*
ous, is well interpreted, *God approveth it* :
 Therefore that the Lord foreknoweth the
 way of the righteous, it is well inter-
 preted, *God foreapproveth the way of*
the righteous ; which though it is true, yet

Psal. i. ult.

PART 2. it doth not follow by any necessity of the connexion.

5. Lastly, if this interpretation make the whole, and the onely sense of this word *foreknowledge* here, then I say the difference is quite taken away that *Paul* and *Peter* make betweene these two, to foreknow, and to predestinate; To foreknow, and to elect; nay worse, that is put into foreknowledge which more properly belongs to Predestination, and to Election; for approbation and love is more discovered by the Act of the Will which is to Predestinate and to Elect, than it is by the Act of the Understanding, which is to foreknow.

Yet if their desire be to have it onely admitted and granted, (which was *Origens* minde,) that there goes with the foreknowledge of God, a good liking and a well-pleasing, and approving of the subject foreknowne, as fit to be loved, and capable of choosing, I shall not onely allow but maintaine their desire: for this is the reason why in Scripture (not in Schooles) the good and the Elect are called onely *Præciti*, or foreknowne, and not the Reprobate; (though simply they also were foreknowne, as God being not ignorant of them) but there was not that in them,
which

which hee might approve or thinke well of : yet this doth neither hinder the acceptations of foreknowledge properly as remaining in the Understanding, nor infer an argument that the Persons chosen, were chosen for the good that was approved in them ; or that they could not but be chosen , because they were good in Gods knowledge : for many worlds of men God might see in that infinite knowledge which now I speake of, as eligible as these whom hee hath chosen ; all which notwithstanding hee hath covered in the eternall darknesse of never-being : for to bee eligible, and to be Elect, I trow, are two things , that need not ever follow one another.

For the clearing whereof, and of this whole question, The distinction of Gods Knowledge is all sufficient, which saith, It is either *scientia Simplicis Intelligentie*, or *scientia Visionis* ; The Knowledge of Pure Understanding, or the knowledge of Vision ; the first is of all things possible, understood in the omnipotency of God himselfe ; The second is of things that shall be, upon the Decree made that they shall be ; for then they are seen as present ; the first is *Scientia naturalis*, the second is *libera* ; the first is naturall in God, the second is free, namely, following

• **Part 2.** following some free act of the Will of God.

Aquinas part 12. Q. 14. Art. 9. Deus scit omnia quaecumq; sunt quocumque modo, &c. *God knowes all things whatsoever after what manner soever they are : some things although they are not now in being, yet either they were, or shall bee; and all those things God is said to know, by the knowledge of Vision, &c. But somethings there are which are in the power of God or the Creature, which yet neither are, nor were, nor ever shall bee; and in respect of these God is not said to know by the knowledge of Vision, but by the knowledge of pure Understanding.*

Fra. Junius, Thes. Theolog. Disp. 8. Thes. 32. 33. Scientiæ Dei duplicem statuimus modum, &c. *To supply the defect of our weak apprehensions, we fancy a twofold manner of Gods knowledge; One is, whereby God knows himselfe by himselfe, 1 Cor. 2. 11. Another, whereby in one act, not successively; eternally, not in time; by his Essence, not by reception of species; immutably, not contingently, he knows all things that are, or that are not as yet, but shall be, by the knowledge of Vision; that is, hee sees them as if they were present before him: Those things also which are not, nor ever shall be, hee knowes, so farre forth as he knowes whatever he himself is able to doe, and what*

what by his Permission may bee done of every CHAP. I.
Creature.

Zanchius de natura Dei lib.3. c.2. q. 8.
Novit Deus etiam quæ non sunt, &c. God
knows also the things which are not, no less than
those things which are, namely in his power-
full Essence: This is call'd, The knowledge of
pure Understanding. Hee knows those things
which are not as yet, but shall be hereafter, in
himselfe as in one that is able and willing to
make them bee; and this is call'd, The
knowledge of Vision; For God sees those things
as present, because they shall all come to
passe.

1. This distinction to be allowed is out
of question: yet two things may be doubt-
ed about it; 1. Whether the meaning of it
be, so to separate the objects of these 2.
Knowledges, *possibilia*, from *futura*: and
so unite *possibilia* to *scientia simplicis Intel-
ligentie*, & *futura* to *scientia Visionis*, that
its not possible the same things should first
be known as *possibilia*, and after as *futura*;
and first be the objects *simplicis Intelligentie*,
and then (a decree of the will comming to
them to make them *futura*) bee objects
scientia Visionis.

This is of so much importance to mee,
that if all these things that are now in the
World, have been, or shall bee, (by the
force

PART 2. force of Gods Decree that hath settled them) were not afore that Decree, known onely as possible , by the naturall and necessary Knowledge of God, onely conditionally if hee please to give them being and way ; If (I say) this bee not true in God after our manner of understanding, I am quite beside the cushion, and this is the *πρώτον ψευδὸς* that leads mee into this long error : But I neede not feare, since it is undeniable that the knowledge of God is not the cause of things , but *voluntate adjunctâ*, when his will comes to his knowledge and his power ; whence it followes, *Non esse in scientia Dei ut res sint, sed quòd esse possint*, so long as they are but in the understanding, they are there but as *possibilia* : and if this were not so, there were no speculative knowledge in God of things which hee worketh , but practi- call onely ; contrary to *Thomas. Q. 14. art. 16. Zanchius, Deus omnia creavit, & creat, &c. God created all things, and doth create ; Therefore the Idea, forme, and copie of all things, must needs bee in Gods Minde and Understanding : For what Artisan doth any thing, who hath not the Idea and forme of those things which hee makes, preconceiv'd in his minde? And St. Augustine notably, Deus non aliquid nesciens fecit, &c.*

God

God made nothing ignorantly, which also CHAP. I.
cannot be rightly spoke of any Artificer.—

whence wee meete With a kinde of Miracle,
but yet a Truth; that this World could not be
knowne to us, unlesse it had beene; but unlesse
it had beene knowne to God before it was, it
had never beene; De civitate, lib. II. c. 10.
Prideaux also, de scientia media, pag. 54.
Before these Times every Divine held
for most certaine these things which
follow.

1. That God was the Cause of Things.
2. That hee fram'd them not in himselfe
onely, but with his Will adjoyn'd.
3. A
twofold knowledge to bee distinguish'd;
one, of Pure understanding; the other of
Vision; and that to respect things Possible,
this, Future things.
4. That to be understood
before the act of Gods Will; this to
comprehend that.
5. Not that, but this to be
the Cause of things.

See, *Scientia simplicis Intelligentie praein-*
telligitur actui divinae voluntatis, whereby
the same things that were respected as
possible, are now respected as future; for,
actus divinae voluntatis accedens facit ut sint
futura: So my first doubt is cleared.

2. The second doubt is, whether future,
contingent, conditionall things, especially
the free acts of a created will, under sup-
position

PART 2. position if such an one were created, or placed in this or that order, be a subject knowable by the understanding of God, which is, *Simplicis intelligentie*; the reason of the doubt is, because they that dispute *contra scientiam mediam Jesuitarum*, say, *Obiectum hujus scientia media perit, & per consequens ipsa scientia tollitur o medio: quia omnes actus voluntatis libera juxta decretum divinum determinentur; sic ut Deus non aliter ipsos praesciat futuros, nisi quia futuros esse decreverit. (Sic perspicacissimus Prideaux.)* Again, about the name of *Scientia media*, they will not strive, *verũ res substrata displicet, quatenus actus liberos voluntatis creata effingit, qui decretum divinum non praesupponerent, sed ordine saltẽm praecederent.* This that displeaseth, might indeed displease, if *Scientia Media* did apprehend *liberos actus voluntatis creata*, as simply *futuros*; for it is, *Modus scientie simplicis Intelligentie*, and *scientia media* partakes more of *simplicis Intelligentie*, than of *libera*, never to see more than the possibility of things, and sees the futuration of them only upon supposition, if God make them to come into being by his decree of *Fiant*. Neither can this contradicting here stand good with the grants and concessions before and after: Before, *convenit inter omnes*

omnes Deum saltem aliqua scientia, non conjecturali, sed certissima & absolutâ, non tantum res ipsas, sed utiles ipsarum combinationes, sive connexiones, presentes, præteritas vel futuras, necessarias vel contingentes, ab æterno scire; and that the Dominicans are slandered, when it is said they deny absolutely that God doth foreknow such future conditionate things: *Paulus Ferrinus*, consenting that God doth know such things, cap. 23. After, there be six wayes by which God is said to know *conditionata futura*; *Questio non est, an omnino cognoscantur, sed utro horum modorum cognoscantur?* But I strive not for the manner how; but if they be known any way, certainly by Gods Simple Understanding, which runs before any Decree of his Will (onely a Will to supply them, and to imagine them, being granted,) that they shall absolutely be, I have enough to conclude, That all things whatsoever acts of God, or acts of the Creature, necessary, free, contingent, future, good, evill, that are (after the Decree of God) certainly knowne *scientiâ Visionis*, were (before the Decree, when they were suspended under the pleasure of God, whether they should absolutely be or no) knowne as certainly, *Scientiâ simplicis intelligentiæ*: for *posito objecto qualicumq; necessario illud cognoscit intellectus*

PART 2. *tellectus divinus, propter infinitatem essentie ipsius: posito itidem ex hypothesi objecto qualicumq; necessario intelligit Deus quid ex illo sit exiturum.*

I Will determine both these doubts in the words of Bellarmine, lib. 2. de amissione gratiæ, cap. 17. Deus cognitione simplicis intelligentiæ, &c. God by his knowledge of simple Understanding knew man would fall if he were made, not onely before his Creation, but before he had decreed to make him. Therefore (according to our meane capacity). that knowledge of this conditionall Proposition, namely, if Man be created, he will sin, doth precede Gods absolute decree of making Man: for those things are first in God which are Necessary then those which are Voluntary; seeing those things may not be in God, these cannot: but it is necessary for God to know all things, which may be possibly knowne, whether they be absolutely future, or Conditionally; otherwise he should not be of an infinite knowledge: But it was not necessary, but Voluntary, that God should decree to make man.

For more ample prooffe of this foreknowledge of God futurorū contingentiū, &c. I referre you to Suarez his second book, in his *Opuscula*, and to Vasquez, *disp. de scientia Dei*, 64, & deinceps.

It being confessed then that there is in
God

God such a manner of Knowledge, CAP. I.
 which wee call *simplicis intelligentia*; the
 next consideration is where wee shall finde
 him using it: questionlesse, no place is so
 fit to seeke it in, as in the Divine act of
 Predestinating: for as to Predestinate is
 the first and highest act of the Will, so to
 know *intelligentiâ simplici*, is the first and
 highest act of the Understanding, and the
 most wise Agent willeth not that, but which
 hee hath first most perfectly understood, as
 before was said.

In the first Opinion of the five set down
 before, there was no place at all given to
 Gods foreknowledge, whence the defenders
 thereof have a hard taske to cleare them-
 selves from making God the Author of
 Sin, Sin being a *futurum* in the World, and
 to be ordered and governed by God.

In the second Opinion it was con-
 fessed that God did use this his foreknow-
 ledge *simplicis intelligentia*, in understanding
 the fall of man to come, if hee were crea-
 ted, before hee decreed to create him, which
 is right well done: But what reason is there
 to stop this knowledge at this Object, or
 at one free act of the first Man, and not to
 extend it to all the free acts of all Men in
 all times? God did understand by the
 same knowledge that if Christ were sent

PART 2. to the *Jewes*, they would not receive him, that if *Peter* were tempted, he would deny his Master, before he decreed either to send Christ, or to create *Peter*.

If this question then bee how farre the knowledge of God extended it selfe, before hee decreed any thing concerning Men, whether unto the Creation of the Masse of mankind in one, or to the Fall of mankind in the first man, or to Christ to be sent into the World, or to the Faith of men beginning, or to their End and Perseverance, to the beginning of the World, or to the end thereof; It is most agreeable to the infinite and glorious Wisdom and Knowledge of God to have extended it selfe unto all and over all, the whole, the parts, *universa & singula, genus & species, individua demum ipsa, & individuorum ortus, progressus, successiones, facta, dicta, cogitata, sua, aliena* & even to the last ends and events of things, which will be manifested at the last judgement.

This they meane that would have Christ and Faith in him, foreknowne by this science of simple Understanding, before the Act of God Electing or Predestinating, not staying at the foreknowledge of the fall: not that they would make the Faith of the believers, or Christ himselfe, the causes of
Gods

Gods Predestination, but the Objects in CAP. 2.
Gods Knowledge when hee Predestinated
both Christ and us. 1 Pet. 1. 20. Eph. 1. 4,
5. out of no cause, but the good pleasure
of his owne Will. Now after the view of
the whole World, God finding this frame
both possible to his Power, and Good
in his Wisdome, to declare thereby his
Justice and Mercy, and all other his ex-
cellent attributes of perfection, decreed
to put it into being, and into execution:
which was the first act of his practicall
Knowledge, calling up his Will to allow,
and approve, and decree this goodly and
glorious σύστημα, the mirror of his eternall
Power and Godhead, καὶ τῶν ὅλων τάξιν,
and this order of all things, specially of
humane kinde, that great Masse out of
which his Mercy and Justice, and soveraigne
Power, draws forth vessells to honour, and
vessells to dishonor.

*Arist. lib.
de Mundo.*

CHAP. II.

Of the Will of God, and the distinctions thereof.

IT is the proper worke of the Will to
Predestinate, or to Decree, what of those
infinite things which the understanding
presented, shall bee, and come into light:
for unlesse the Will of God, with his

PART 2. Power, come to them, their being knowne makes them not to be.

Prædestinatio est propositum, propositum est actus practicus, & ultimus voluntatis; ergo Prædestinatio magis importat voluntatē, quàm scientiam, P Ferrius p. 232. He saith, Ultimus, because there is an act of the Will even in knowing, Primò enim volumus aliquid scire, quàm sciamus, vel intelligamus, deinde intelligimus, & tunc quod intelleximus voluntate probamus: as it is a little above in the same Author.

Here then is the first Act of Gods Will chusing, and refusing: chusing these things (that now are) to bee, refusing all the rest which he knew *notitiâ simplicis intelligentiæ*, of infinite variety, but hee cast them into perpetuall darknesse, and silence; so according to the *Psal. 115.3. Quæcunq; voluit fecit.*

The Will of God being in it selfe one, and simple, may be considered with diversity, onely as conversant about things that are diverse, his Will allowing them to bee diverse.

1. There be some things therefore which God willeth, as to bee done by himselfe, by his owne Power: as the *World to bee created of nothing: his Sonne to be sent into the World, made of a Woman*, and such like:

This

This first Will of God never faileth, be- CAP. 2.
cause hee workes it himselfe alone by his
Almighty power. 2. There be some things
which God willeth, as to bee done by the
Creature, either as a naturall Agent, as
flowers to be drawne out of the Earth by
the Sunne in the Spring; or as by a volun-
tary Agent, as righteous and good workes
to be done by man: yet God himselfe con-
curring and coworking with the Creature,
a naturall and voluntary Agent, according
to its kinde. This second will oftentimes
fayleth, by the Creatures failing, by whom
God would have the worke wrought;
God permitting, and not hindering the faile
as he could.

3. Some things God willeth and doth
himselfe, or with others, as leading,
ηγόμεν⊙, antecedent, out of himselfe, his
own goodnesse and mercy; as all the good
wee have in Nature, or in Grace, our Crea-
tion, our Calling, our glory; God begin-
ning, following, perfecting all our good,
out of his abundant and never-failing
bounty: Some things hee willeth and doth,
as following, *επόμεν*⊙, led, or urged
thereunto, upon occasion of some evill of
the Creature; as to forsake, to punish, or
to destroy it: and this is the Will of his
Justice, the maker of all the evill of paine,

PART 2. which wee suffer. This Distinction *Damasen* tooke out of *Chrysostome* on the first to the *Ephesians*; and *Anselme* calls it *voluntatem Misericordiae, & voluntatem Iustitiae*; wherewith why some Divines should finde such fault I know not, nor why it should not bee call'd the primary and chiefe Will of God, (and not a Velleity, or a simple *complacentia*) and the second a secondary and lesse desirable: for these two may well stand, and remaine together; as in a tempest, the will of the Merchant to save his goods abideth in him as his chiefe desire, though now as the case stands, hee by another will casts them into the Sea; neither are they contrary one to the other, seeing they have two objects diversly qualified; a man as hee is Gods Creature, and as hee is an impenitent Sinner, *him* God would have sav'd, and yet *this* God wills to perish.

There be many other distinctions of the Will of God, which doe not availe to the opening of the Doctrine of Predestination; and some of them availe not to the clearing of any Doctrine, but rather to the obscuring of truth, which we will omit. I will shut up this head with this sentence: There is nothing in the World that did not passe under the censure of the Will
of

of God, of some sort or kinde, or other, CAP. 3.
before it was, as it passed under the view
of his knowledge. *Voluntas Dei est prima
& summa causa, &c. The Will of God is the
prime and highest cause of all spirituall and
corporall motions : for there is nothing visibly
or sensibly, which is not from the invisible
and intelligible Court of the King of Kings,
either commanded, or permitted, according
to the ineffable justice of Rewards and Punish-
ments, of thanks and retributions, in that
most ample and immense Republike of the
whole Creation. Prosper Epigram: 58. Aug.
de Trin. l. 3. c. 4.*

CHAP. III.

Of Providence and Predestination.

THE Decree of the Will of God deter-
mining all other things, besides those
about man, is called by the generall name
of *Providence*.

The Decree of God whereby he deter-
mined concerning Man, as a speciall and
principall part of his Providence, is called
by a peculiar name *Predestination*.

Predestination is an Act of Gods Will
(from all eternity) decreeing the Ends of

PART 2. all Men, & the meanes which he foreknows will bring them to those ends. The ends be, Life, or Death eternall; the meanes be, the government of every particular Man in this life under more or lesse of the goodnesse, or of the severity of *God*: The Predestinating to some Men those meanes, which *God* doth foreknow will bring them unto life, is the Electing of them to life.

Deus predestinatos non aliâ ratione in vitam aeternam elegit, quam complacendo sibi in mediis, ac sine ipso beatorum praevisis. Molina. q. 23. Art. 1. Desp. 2. pag. 305.

The predestinating to some Men, but those meanes, which *God* foreknowes (through their owne fault) will not bring them to life, is the Reprobating of them, namely, with that Reprobation which is Negative.

That those meanes bring them not to life, is not ever from the insufficiency of the meanes, (for by the same meanes in the Church of *God* others come to life,) but from the personall fault, and disobedience of them that use not the meanes, or their fault that have charge of them.

That no better meanes are given them, (which *Gods* knowledge understood would save them if they were given) ariseth onely

only from the just Will & Pleasure of God. CAP. 4.

Neither can this be disgraced, by a nickname of *Post-destination*, because it is after the knowledge of Gods simple understanding, for that knowledge is not of things absolutely to be, but onely conditionally, if God please to say, *They shall be*; seeing these things are not known *scientia Visionis*, it is *Prædestination* properly that gives them being.

CHAP. IV.

Of Election and Reprobation.

BECAUSE in these acts God useth both his Knowledge, and his Will, therefore the holy Scriptures name the Elect sometimes from one head, sometimes from the other; sometimes *those whom God foreknew*, as *Rom. I 1.2.* Sometimes *those whom he did Prædestinate according to purpose*, *Rom. 8.28.* whence Election and Reprobation may be defined either of these wayes:

1. *Election is the foreknowledge of those benefits of God, whereby a man will be saved, if they be given him, and the Will to give them unto him. Or thus:*

2. *Election is the purpose (or Will of God)*

PART 2. *to give to one man those benefits, whereby he knoweth the man will be saved, if they be given him.*

These agree with the old definition, *Predestinatio est praescientia, & preparatio beneficiorum dei quibus certissime liberantur quicumq; liberantur.*

1. *Reprobation is the foreknowledge of those benefits of God, under which a man through his owne ingratitude will perish, if no other be given unto him; and the will to give him no other. Or thus,*

2. *Reprobation is the Decree of God to give to a man no other benefits, than those under which he doth foreknow the man through his owne ingratitude will perish, if no other be given him.*

Here foreknowledge looks directly upon the ingratitude of the man neglecting benefits, and the Will denyes to give any new, or more benefits than these, *ineffectually to Salvation* onely by the abuse or neglect of the ingratefull.

Thus God hath mercy, on whom he will, and whom he will he hardneth; not alwayes taken immediately (for I except Infants not surviving,) out of the Masse of Originall sinne, giving to one man the Grace of most certaine repentance, and leaving another in his corruption without releefe able to save him :

him : But thus, in the dispensation of his CAP. 4.
benefits, and meanes of Grace outward, and inward, granting unto one those benefits which he infallibly knowes will save him, and denying another those Graces which he likewise knowes would save him, if they were granted. Not that he gave him no grace at all sufficient unto life, for he gave him much, which the man received in vaine through his owne fault, but more God pleased not to give. For to *harden* is not to deny all Grace sufficient to Salvation, but to deny that high, secret Grace, hidden in the Treasury of Gods power, which God knowes would speed, convert, and save, if it were given.

Thus doth man first harden his owne heart, disobeying the Grace which God doth offer, *Pf. 95. 8.* and God doth harden mans heart, in not adding or increasing a stronger grace to the former, which would overcome all the hardnesse and disobedience of man, if it were the pleasure of God to give it : which if it were so to all, he should permit no man to perish : rather it is his pleasure to exercise his justice upon the despisers of his sufficient Grace, and to make them Vessels of his wrath : to teach the Creature what it is to tempt the Creator, to put forth the uttermost of his wisdom

PART 2. dome and power to save the sloathfull and ingratefull.

CHAP. V.

The Transition to the third part.

THUS have I spoken sparingly and, with reverence of these high things conceived by us as eternall, and before all time: Next I am to declare the things done in time, opening & revealing of those Eternall Counsels: which two parts I think good to unite as it were, by a strong joynt set betweene them, taken and transcribed out of that judicious Divine, *M. Richard Hooker, lib. 5. par. 56.*

Wherein let the Ingenuous Reader tell me, whether I do not shew him faire prints of my fifth Opinion.

R. H. *That which moveth God to work is Goodnesse, and that which ordereth his work is Wisdome, and that which perfecteth his work is Power. All things which God in their times & seasons hath brought forth, were Eternally and before all times in God, as a work unbegin is in the Artificer, which afterward bringeth it unto effect. Therefore whatsoever we doe behold now in this present world, it was inwrapped within the bowels of divine*

vine Mercy, written in the booke of Eternall wisdome, and held in the hands of omnipotent Power, the first foundation of the world being yet unlaide, so that all things which God hath made are in that respect the off-spring of God, *they are in him as effects in their highest cause; he likewise actually is in them, the assistance and influence of his Deity, is their life.* Let hereunto saving grace be added, and it bringeth forth a speciall off spring amongst men, *conteyning them, to Whom God himselfe hath given the gracious and amiable name of Sons: We are by Nature the Sonnes of Adam; When God created Adam, he created us, and as many as are descended from Adam have in themselves the root out of which they spring: The Sonnes of God we neither are all, nor any one of us otherwise than only by Grace and favour. The Sonnes of God have Gods owne naturall Sonne as a second Adam from heaven, whose care & Progeny they are by Spirituall and heavenly birth; God therefore loving eternally his Sonne, he must needs eternally in him, have loved and preferred before all others, them which are spirituallly sithence descended and sprung out of him: These were in God as in their Saviour, and not as in their Creator onely: It was the purpose of his saving goodnesse*

A&. 17.
18, 29.

Eph. 1. 3.

PART 2. *ness, his saving wisdom, and his saving power, which inclineth it selfe towards them. They which thus were in God eternally by their intended admission to life, have by vocation or adoption God actually now in them, as the Artificer is in the worke, which his hand doth presently frame.——We are therefore in God through Christ eternally, according to that intent and purpose whereby we were chosen to be made his in this present world, before the world it selfe was made; we are in God through the knowledge which is had of us, and the love which is borne towards us from everlasting: But in God we are actually no longer than onely from the time of our naturall adoption into the body of his true Church, into the fellowship of his children: For his Church he knoweth and loveth, so that they which are in the Church are thereby knowne to be in him: our being in Christ by eternall foreknowledge saveth us not without our actuall and reall adoption into the fellowship of his Saints in this present world, for in him we actually are, by our actuall incorporation into that society which hath him for their head, &c.*

By the change of the letter are marked out the things which I would wish the Reader to marke with his attentive mind.

CHAP. I.

Of the Creation.

THe Creation of the World was the first act of Gods Power, beginning to execute in time his Counsell, and Decree, which was from everlasting.

The World is that whole frame of Gods building, set up, perfected and furnished according to the plot or modell in the minde and purpose of God, *who hath built all things*, Heb. 3. 4.

In it God made manifest the *invisible things of his Wisdome and Goodnesse to his own glory*, Rom. 1. 20.

Therein he hath made Creatures of sundry Natures, Motions, and Perfections, to sundry ends.

Above others he created Man in more excellent perfections, to a more excellent end.

For hee created Man an Image of God, as farre as was meete for a Creature to partake of the Divine Nature, that was, to be Good, but Mutable.

This Image or likenesse to God was to be seen in three things; the first and second as Mans perfections; the third as his End.

1. *In Understanding and Will.*
2. *In Holinesse and Righteousnesse.*
3. *In Immortality & Blessednesse.* These

PART 3.

These three were subalternate one to the other : Understanding and Will to Righteousnesse ; Righteousnesse to Blessednesse : Blessednesse to bee the reward of Righteousnesse , and Righteousnesse to bee the worke of Willingnesse : for vertue is not *necessitatis, sed voluntatis.*

CAP. II.

*Of Gods Government of Man, under the
Covenant of Works.*

THE second Act of Execution in time of Gods eternall Counsell , was the Government of Man, created : so as hee might use his perfections, and attain his end.

In this government , *God* as the supreme Lord was to command , and Man as his Creature and Vassall was to obey : yet *God* being a free and gracious Lord , and Man not a brute, but a reasonable and free servant , it pleased his Lord to descend , and come into a Covenant with him, as is used betweene party and party.

The sum of this Covenant was, *Doe this and thou shalt live* ; called therefore the *Covenant of Workes.*

The Law Naturall or Morall , written
in

in the heart of Man, comprehended all CAP. 3.
Works to be done by him.

The Law positive; namely, that one of abstaining from the fruit of the Tree in the midst of the Garden of Eden, was a tryall and experiment of his Obedience; and the exercise of the duties of the Law Morall, in a particular.

To Man appertained the observing of these Lawes.

To God appertained the performance of the Promise of life to Man observing them, as being faithfull in the Covenant.

CHAP. III.

Of the fall of Man.

A*Dam Dei manu, nec non deliciis Paradisi, & legislatione prima factus est dignus, sed ne quid blasphemum contra primum proferam parentem, reverentiâ dictum sit, Mandatum non servavit, quoth Nazianz. orat. 8.* Adam being tempted by Satan did transgresse that one easy Commandment, and so became guilty of all, and losing his righteousness, hee forfeited his happiness, by Sin, the breach of Gods Commandement and Covenant.

G

This

PART 3. This Sinne of Man was voluntary, not necessary, though he sinned being tempted by another, for hee had strength enough given him of God, and more was ready to have been supplied unto him, if he had craved it, wherby he might have vanquished the Tempter, and have stood firme in his obedience, but hee willingly consented, and yeelded to the deceiver.

Neither was this fall caused by God (though foreknowne) but onely permitted, when God, if hee would, could have hindred it.

And God permitted it,

1. Because hee would not impeach the freedome of will that hee had given unto Man, *Continuit in ipso & præscentiam, & prapotentiam suam, per quas intercessisse potuisset, quo minus homo male libertate sua frui aggressus, in periculum laberetur: si enim intercessisset, rescidisset arbitrii libertatem quam ratione & bonitate permiserat. Tert. in Marcian. 2.* (where note, that is call'd *libertas Arbitrii*, which is *ad malum*, and was in *Adam* before he sinned.)

2. Because hee saw it would offer him a faire occasion to manifest his Wisdome and Goodnesse, yet more graciously than hee

hee had done in the Creation : which hee CAP. 3.
 had forethought on, and foreknew how to
 restore man fallen, before hee decreed to
 permit the fall, namely, by the most ad-
 mirable and glorious workes of the Incar-
 nation, Sufferings, Resurrection, and
 Assension of the Sonne of God, intending
 by the obedience of one Man to make many
 righteous, as by the disobedience of one many
 were made sinners.

3. Because God knew it would off r
 unto man a just occasion (if he were dealt
 withall againe in the second Covenant)
 both to be more thankfull, and more wary,
 and carefull, and so many more possible
 to be saved by a second Covenant made
 with man fallen, then would have beene
 by the first, if *Adam* had stood, and the
 Covenant of workes had beene held on
 with all his posterity: for naturall per-
 fections easily beget Pride, and Confidence
 in our selves, which is the first degree of
 aversion from God, and the beginning of
 ruine: but wants and weaknesses do humble
 us, and make us fly to God, and cleave more
 close unto him.

That the fall of man was known before
 the Decree of Creation, the Creation it
 selfe doth shew, where there are infinite
 things prepared for mans use onely as

PART 3. fallen, as all medicinall Herbs prepared for Physick; Physick presumeth sicknesse, and sicknesse presumeth sin.

CHAP. I V.

Of the Effects of the Fall.

THE Effects of the Fall of Man are twofold: { *Within him,* }
 { *Without him.* }

Within him, that which is call'd *originall Sinne*, comprehending both the losse of his originall righteousnesse, and of his supernaturall perfections, and also the decay of his very naturall faculties: whence floweth a continuall lusting after that which is evill, and a repugnance to that which is good; A mans heart being a roote and a fountain of bitter water, and sower fruit, which before was right sweet and good.

The effects of the fall *without man*, are comprized under the curse of the ground, the subject of mans labour, comprehending all the miseries of this life, and under the sentence of death comprehending both deaths { *Temporall* } and all the miseries
 { *Eternall.* } of both.

The Effects of the fall of *Adam* tooke place

place not onely in himselfe, but in all his CAP. 4.
 posterity : because God held him not as
 one person, but as the whole nature of
 mankind, untill such time as he was come
 into that state, in which God thought it
 best to governe the race of mankind to
 the end of the World (whereto hee fore-
 knew that he would soone come) namely,
 the state of sinne and misery, needing grace
 and mercy.

No doubt God in iustice might have
 here rejected, and condemned for ever,
 not onely the greater part, but the whole
 of mankind for this Apostacy from him,
 as hee did the Angells that fell ; But the
 Scripture testifieth greater grace, *Rom. 5. 12.*
16. & deinceps : Jeremy 3. 1. Tu autem
fornicata es cum amatoribus multis, & tamen
revertere ad me, dicit Dominus, & ego suscipiā
te : verba Domini sunt. Non est fas suspende
re fidem, saith Bern. 84. in Cantic. apply-
 ing that to every sinfull soule, which *Jeremy*
 applies to Israel : and I may well to all
 mankind in *Adam*, after whom God call'd
Adam ubi es ?

And to the same purpose heare what the
 confession of the Church of *England* saith
 in the tenth Article, *The condition of man*
after the fall of Adam, is such, that hee can-
not turne and prepare himselfe by his owne

PART 3. naturall strength and good worth to Faith and calling upon God : wherefore we have no power to doe good workes pleasant and acceptable to God, without the Grace of God by Christ preventing us, that he may have a good will, and working with us When wee have that good will.

C H A P. V.

Of Gods Government of Man under the
Covenant of Grace.

THe third act of Execution of Gods
Eternall Counsell was the Restauration of man fallen : For the most Wise and Mighty God having created the World for Man, and Man for happinesse in the fruition of himselfe, would not suffer either the whole destruction of his Creature, or the frustrating of his end; though he pleased to permit the depraving of his Creature, and to forsake one ill succeeding way, to take a better for the attainment of this end. *Irenaeus lib. 3. c. 33. Omnis dispositio salutis quae circa hominem fuit, &c.* The whole ordering of Salvation touching Man was wrought according to the good Pleasure
of

of the Father, so as God should not bee overcome, nor his skill impair'd: for if that man, who was made of God to live, here losing life, being wounded by the Serpent which had deprav'd him, should not againe returne to life, but be wholly swallow'd up of death, God had beene overcome, and the Serpents craft had conquer'd the Will of God. CAP. 5.

Hence God that foreknew before all time the fall of Man, had Decreed in mercy to spare and preserve some degrees of his Image in Man, (and so did ;) and to suspend the Execution of some effects of his fall (else hee had dyed presently, or lived a mad or brutish creature) that hee might be a subject possible to be repayred, and capable of healing: God in wisdom and goodnesse chose rather so to doe than to destroy him, and wholly make him anew.

Moreover out of the same Wisdom and Goodnesse, hee had Decreed to supply another way that which was lost, and so bring Man back from the gates of Hell, and to set him in a new and faire way to Heaven.

This his thought (*magnum cogitatum Patris*, as *Tertul.* calls it) from everlasting, was now in due time, the time of Mans misery, revealed, namely soone after the

PART 3. fall ; For this Gospell in effect was preach-
 ed unto him, That God would send his
 owne Sonne made of a woman, that should
 dissolve the workes of the Devill, and by
 death overcoming him that had the power
 of death, should deliver man from bon-
 dage, and restore unto him righteousnesse
 and life, *Gen. 3. 15. Gal. 3. 16. Heb. 2. 14.*

See the
 Homily of
 the Nati-
 vity.

Now what by the remaines of Gods
 Image left in man, what by the supply that
 God would make by his gracious help ;
 miserable man fallen was reputed by God
 a fit person once againe to be a party in a
 Covenant ; A Covenant of new Condi-
 tions suiting to the state of a sinner, but tend-
 ing to the same Ends, righteousnesse and
 life.

This new Covenant is called the *Cove-
 nant of Grace* ; 1. because it was freely
 made with man a sinner, utterly unworthy
 to have any more communion with God.
 Secondly, Because in it the righteousnesse
 and salvation of man is wrought in him
 rather by God than by himselfe, being
 more in receiving than in giving, in belee-
 ving than in doing : Yet hath it the nature
 of a true Covenant, both parties having
 something for either to performe ; God,
 to send his Sonne and his Spirit to releev the
 miseries and Wants of man, and to forgive
 sinnes,

sinnes, to impute righteousness, and to give **CAP. 5.**
life to such as obey his Sonne and his Spirit :

This part of God in the Covenant the Prophet *Jeremiah* speaketh of, *cap. 31. ver. 33.* and 'tis repeated *Heb. 8.8.* Man, to humble himselfe for his sins to God his Creator, to beleeve in Christ his Redeemer, and to yeeld himselfe to be led by the holy Spirit his Sanctifier ; This part of Man in the Covenant the whole Gospell speaketh of, requiring Repentance, and faith, and new obedience, *Act. 20. 21.*

Here are 2. things affirmed which may seeme to require prooffe,

1. That the Covenant of grace was made with all mankind :

2. That God supplyeth by his spirit whatsoever is needfull to the keeping of this Covenant, on the behalfe of Man, who is confessed impotent in himselfe through his former fall.

These 2. shall by Gods assistance be sufficiently proved hereafter, under the heads of Calling, Commission, Grace & Free-will.

Now let these suffice as prescriptions for the Truth ,

1. That we find here, in the day of the first publishing of the Covenant, all mankind in *Adam* and *Eve*, receiving the promise of the Gospell, at the same time that they

PART 3. they received their penances, which we see to be universall to all their Seed ; it is therefore probable that promises should be taken as universall, since the wise doe say, *Ampliandi favores.*

2. That we find left after the fall, Remaines of some part of the Image of God, as life, understanding of good and evill, liberty of Will in naturall and civill things, conscience accusing or excusing, &c. which though they were given at first by Creation, and so belong to nature ; yet the staying of them to remaine in man after his fall was of Grace, both to make him capable to contract and covenant withall, and also to be some beginnings and principles in order to his Restauration : but since these alone are not sufficient to make him able to rise againe, or to recover righteousness, or keep the new Covenant of the Gospel, of himselfe and these remaines ; it is decent to think of God, who doth nothing imperfectly, and who in Covenanting is no hard Master, That he would supply by his spirit, whatsoever was needfull more to the keeping of that new Covenant, whereupon depends the Eternall woe, or the Eternall happinesse of the party covenanted with, seeing it would be found a true Maxime, *Quod nemo teneatur ad impossibile.*

CHAP. VI.

*Of the dispensation of the Covenant of
Grace by calling.*

THe Covenant of Grace being once made with mankinde, (in the root of all men *Adam* and *Eve*,) it pleased the same goodnesse of God that made it, to preserve it, continue it, and keep it afoot, and so will doe to the end of the world: by proclaiming it from time to time, by renewing it often, calling men to the knowledge and participation thereof, else it would long since have beene forsaken, forgotten, extinct and utterly lost.

This is that Act of God which is termed *Vocatio Divina*, the heavenly Calling, Heb. 3. 1. wherein his divine power giveth us all things that pertaine to life and godlinesse, 2 Pet. 1. 3. that is, wherein he doth execute his Predestinated order of meanes and benefits, by the right use whereof men are brought to the high End, Happinesse: Or by the neglect and abuse whereof they faile and come short of it, and fall into endlesse misery.

Hence Saint *Paul* speaking of the Saints, *Rom.* 8. 30. as he had joyned those two together, *Quos praecepit, & Praedestinavit;*
so

PART 3. so he joyneth these two together, *quos predestinavit, Hos & vocavit*, by calling putting that into Act, which he had seen and allowed in Predestinating, as a successfull course bringing them to glory. And Saint Jude v. 4. speaking of ungodly men, saith, *They were of old written to condemnation, being such as turned the grace of God into Wantonnesse, and deny God the onely Lord, and our Lord Jesus Christ; whence the Author to the Hebrews gives a good caveat, Let us therefore feare lest a promise being left us, of entring into his rest, any of us should seeme to come short of it. Heb. 4. 1.*

This point having more connexion with the Doctrine of Predestination, hath more controversie, and therefore I must of necessity be in it more large, craving the patience of some contrary minded, who in their writings use a certaine censorious, and magisterial Severity, which I rather pray God to forgive, then I purpose to returne upon them.

Calling defined, Distributed.

Calling is the Revelation and Proclamation of the Gospel, the Covenant of Grace, (Rom. 16. 25.) commanding repentance towards God, and faith towards the Lord Jesus Christ, (Act. 20. 21.) and promising forgiveness

ness of sins and life everlasting to all that CAP. 5.
obey. ACT. 2. 38. 39.

Calling consisteth of two essentiall parts,
or two divine acts, requisite to make up one
whole perfect work of calling. *The outward*
preaching of the word, sent by God, (where-
to belong the Sacraments, outward bles-
sings, and corrections) The inward operation
of the holy spirit accompanying the out-
ward meanes.

Calling hath been dispensed by the
wisdom and good pleasure of God di-
versly, according to the diversity of
times.

1. *Before Christs comming under the old*
Testament.

2. *Since Christs comming under the new*
Testament.

This diversity hath been seen,

In the manner of the outward Meanes.

In the measure of the inward operations of
the Spirit.

In the effects suitable to both.

Under the old Testa- ment	{	<i>The bounds more narrow,</i>	}	than
		<i>The word more obscure,</i>		under
		<i>The Sacraments more my-</i>		the
		<i>sterious,</i>		new
		<i>The Spirit more sparing,</i>		Testa-
		<i>The Obedience more slen-</i>		ment
		<i>der</i>		

From

PART 3. From *Adam* to the Confusion of tongues, while the whole Earth was of one language, it doth not appeare but the Calling was Universall, all men being within the hearing of the Preachers of Righteousnesse: After the division of Tongues, men forsaking the religious Fathers, God permitted them to walk in their owne wayes, and renewed his Calling and Covenant with *Abraham* and his seed, *Psal.* 147. 19. and so narrowed the bounds of his Church, that is, of the *Called*.

Of the Gentiles before Christ.

Far be it from mee the lover of truth to maintaine, that the *Gentiles* without Christ were under grace, or had any power to recover out of the Kingdome of Satan. They were under wrath rather, and not under mercy, without God in the World, strangers from the Covenant of Promise, *Eph.* 2. 12. for as the Church excommunicateth unworthy persons, so God excommunicates unworthy Nations. And howsoever the Covenant of Grace were made at first with all men, and calling was Universall to all the World; yet in the dispensation of Calling for after times, it may be just with God to exclude whole Nations out of

of Communion in his Covenant, them and theirs for many generations ; either for to punish their ingratitude and contempt of his Word ; or to humble the heart of man, to teach Ages to come to cleave unto God, by the vanity of Ages past left unto themselves ; or for other causes knowne to God , who judges them that are without, the mystery of whole unsearchable judgements we are to admire with the Apostle *Paul, Rom. 11. 25. & 33.* That one while the *Gentiles* should bee shut out , and the *Jewes* admitted ; and another while the *Gentiles* admitted and the *Jewes* excluded from the Mercy of Gods gracious Calling: of which *St. Paul, Rom. 9. 10, 11.*

Now in the division and dispersion of Nations, why God did leave the rest, and called out *Abraham* and his seede to make Covenant with, no reason can be given of merit, or demerit, more in one than in the other , but it must be ascribed to the Free-grace and pleasure of God alone , as it is by *Moses, Dent. 7. 8. & 10. 15.* by *Josua cap. 24. 2, 3.* by *Nehem. cap. 9. 7.* by *S. Paul, Rom. 9. 11. Not of workes but of him that calleth.*

Let them therefore fall for mee, that defend any other Universall Grace , than within the Church , where the Word of grace

PART 3. grace is Preaced ; where I maintaine , that God calls not some secret ones onely, but all that can heare, although but some obey, and some disobey the gracious Calling of God. Thus the seventh , and ninth Assertions of *Lambeth* are true , speaking of all men even *extra Ecclesiam*, but if they speak of men within the Church, where the word of grace soundeth ; I doubt.

Of Calling under the new Testament.

Calling, under the new Testament, hath for the outward part , the Word and Sacraments more clearly revealing and exhibiting Christ and his benefits ; for the inward part , a more abundant measure of the power of the holy Ghost , extendeth further to multitudes of Nations , hath greater fruit and successe in Mens conversion , than under the old Testament, *Acts* 17.30.31.

This *Calling* , becauie it is of those Nations which were before excluded when the Jewes were admitted, the Jewes being now excluded is not unfirly tearmed *vocatio Gentium* , untill it please God to call the Jewes also.

Here the same depth of Gods Judgement is to be admired in the dispensation
of

of *Calling*, that was under the old Testa- CAP. 7.
ment. 1. That God should now withhold
from the Jewes that inward illuminating
Spirit and softning Grace, which he grants
to the Gentiles called : 2. That even yet
hee should withhold from many Nations
the very word and outward calling, as the
new-discover'd Indians doe shew, being
found as farre from the knowledge of
Christ, as ever the Heathen were, before
the Apostles preached to them.

But wee being under this grace of Gods
Calling, it behoveth us to looke that it be
not in vaine unto us.

CHAP. VII.

*Of the Concurrence of the Word and
Spirit in Calling.*

SOME great Divines do distinguish Cal-
ling into two kindes; one *outward* of
the Word onely; another *inward* of the
Spirit joyn'd with the Word : *That*, they
say, is Ineffectuall; *This*, Effectuall : *That*,
common to the Reprobate; *This* speciall
and peculiar to the Elect : *That*, never
obeyed with truth of heart; *This*, never
disobeyed.

H

This

PART 3.

This Doctrine is to bee examined.

I distinguish not two Callings, but compound one Calling of the Word and Spirit, as it were of a Body and a Soule, supposing it to have in it selfe power to bring forth Effect in all that are under it ; and if it doe not so, the cause not to arise from the Calling, but from the Called that obey not.

1. For declaration of this Point, it must not be thought, that the Spirit goeth with the Word, to make the hearer performe that which he can doe by naturall strength (for the Spirit is given to helpe where nature faileth) as to keepe waking, and to be attentive ; for that which Men can bring of their owne strength, God expecteth to finde and to meete. One case then where to many the Spirit is not present to the Word, is, when they are not present to the very Word, through their sottish carelesnesse.

2. Againe, it must not be thought that the concurrence of the Word and Spirit is as it were naturall, necessary and inseparable, but voluntary and arbitrary, in the Will and good Pleasure of God ; and as grace is annexed to the Sacraments, so is it to the Word, onely by Divine Institution
and

and Ordination. Hence the Church pray. **CAP. 7.**
eth before Sermons, for the illumination
and power of the Spirit to come with the
Word; God expecting to have this asked
of him by them that can pray, both for
themselves and others: Another case then
where the Spirit is not co-working with
the word many times, is, when it was not
duly and diligently asked.

3. There are men that are past grace, to
whom the Spirit is not present with the
Word, such as for their former neglect
and contempt of the time of their visita-
tion, when God did call them, are now
given up to blindness and hardness; and
have the light of the Spirit, and the dew
of grace held back from that Word which
is Preached in their hearing by accident,
not for their sakes (though we know them
not in particular, and so admit all.)

4. It must not bee thought, that the
Spirit goes with the Word, to worke any
grace in any person whatsoever, but ac-
cording to the order of Divine Providence,
which dispenseth his grace wisely: which
is thus to be declar'd.

Wee are to distinguish the *Word* that
calleth; the *Persons* that are called; and
operations of the Spirit by the Word in
those persons.

PART 3.

The Word is either the Law, or the Gospel.

1. The *Law* hath two parts, (as the Preacher of the Covenant of Grace useth the Law,) 1 *The Precepts* : 2. *The Curse* to the transgressors of the Precepts : So the *Law* hath a double use, to accuse, and convince, with the *Precepts* ; to wound, and to kill, with the *Curse* : and to these the *Law* is effectual and of force after the fall of Man.

2. The *Persons* called by the Minister of God using the *Law*, are all naturall, unregenerate, sinfull men ; or the regenerate, relapsed and fallen into grievous Sinne : who are of two sorts ; either ignorant of their evill Estate, to whom the *Precepts* of the *Law* are to be Preach'd, to bring them to the knowledge of Sinne, *Rom. 3. 20.* Or they are such as know sin, but are secure, benumbed, senselesse of their miserable estate ; to these the *Curse* is to be denounced, untill they begin to feare, to be cast down, and perplexed, *Act. 24. 25.*

3. The *Operations* of the spirit upon these Men by the Ministry of the *Law*, are two ; First, to open their eyes to see their sinnes : Second, to prick their hearts with feare of the *Curse*, *Acts 2. 37. Rom. 8. 15.*

For

For these effects ordinarily the Spirit **CAP. 7.**
goeth with the Word of the Law, calling
Men out of the pit of sinne: and they are
more easily admitted and wrought into
the heart upon those remaines of *light* in
the minde discerning good and evill, and of
Conscience accusing, it selfe consenting to
the Law, *Rom. 2. 15.*

But that these workes of the Spirit by
the Law, are wrought in many Reprobates,
our adversaries deny not, that grant some
initiall parts of grace to be begotten even
in castaways: The Ministry of *John Baptist*
figured this, of which *S. Ambrose* in *1.*
Luca, *Hoc mysterium in hac vita nostra,*
hodieque celebratur, præcurrit enim anima
nostra quædam virtus Johannis, cum cre-
dere paramur in Christum, ut paret ad fidem
anima nostra vias.

Thus much of the word of the Law, with
its persons and operations.

1. The Gospell hath { *A Commandement.*
two parts, { *A Promise.*

The Comman- } To repent of Sin, shewed
dement. } by the Lawes Precepts.
To beleieve in Christ, to
give life to him, whom
the curse of the Law
hath killed.

The Promise is of forgivenesse of sins, and
life

PART 3. life everlasting to him that repenteth & believeth in the Lord Jesus Christ, *Act. 2. 38, 39.*

2. The *Persons* called by God in the word of the Gospell, are all manner of sinners, but convicted, terrified, wounded, full of compunction and self-condemning, wrought in them by the Spirit in the preaching of the Law, *Mat. 11. 28.*

3. The *Operations* of the Spirit upon these Men by the Ministry of the Gospell, are,

1. To open their eyes to see the marvellous light of Gods Mercy to Sinners, of the infinite love of Christ in dying for sinners, and the inestimable Merits of his Death; of the powerfull graces, gifts, and aides of the holy Ghost, to helpe and relieve the impotency and misery of sinners, to the end, that by this light this Opinion may be begotten in them, that it is possible for them to be recovered.

2. To poure into their hearts hope, or to stay them from desperate sinning, or sorrowing.

3. To inspire the grace of Prayer, at least to wish or desire, Oh that they might be so happy as to escape the wrath to come, and recover the favour and love of God!

4. To give them repentance: that is, to sorrow for sin past with a godly sorrow, and to purpose to break off sin, & to cease from any further offending God, or endangering the Soule.

5. To

5. To worke in them Faith ; that is, To CAP. 7.
run to Christ , and to cast themselves into
the Armes of his goodnesse and power to
be saved by him.

These Graces in this Order the holy
Ghost is present and ready to worke by the
Gospell upon a sinner convict, humbled and
prepared by the Law. And looke what
proportion of power the Spirit had in the
Law, upon an unregenerate Man to humble
him ; the same hath it in the Gospell, upon
the humbled, to worke in him Hope ; him
Hoping, to winne to Wish and Pray ; to
him Praying, Wishing , Willing, to give
Repentance ; unto him Repenting, to instill
Faith, and so to justifie him ; being justified
by Faith, again by the Law and the Gospell
together, to mortifie corruptions, to quicken
in him a new life, and to strengthen him to
new obedience.

Now thinke not that the Spirit is present
in the preaching of the Law to an unregenerate
Man , to give him strength to new
obedience , because it is present to convince,
and condemne his wickednesse ; or because
it is so present to a justified Man to give
him strength to new obedience ; Thinke
not that the Spirit is present in the
preaching of the Gospell to a Man yet
not penitent , nor believing, to worke in

PART 3. him Peace, Joy, Love, because it is present to worke these in the Believer : Degrees here are not given *per saltum*. The sum is, The Spirit of God is annexed to his Word for such gifts and operations as to which the hearer is a fit disposed subject : There is an order in the Divine working, wherein there are things antecedent, preparatives to things subsequent, which antecedents if they found no place, and were not admitted, the subsequent are suspended : Hence is there so frequent and just separations of the Spirit from the Word by the great Pastor of Soules, who walketh in the midst of the Churches, and searcheth the hearts and reynes.

Hear what saith our Homily of *declining from God* ; *When God withdrawes from us his Word, the right Doctrine of Christ, his gracious assistance and aide, which is ever joyned to his Word, and leaveth us to our own wit, our own Will, and strength, hee declareth then that he beginneth to forsake us.*

And againe hear ; *The words of the holy Scripture be called words of eternall life, for they be Gods Instrument ordained for the same purpose ; they have power to convert through Gods Promise, and they be effectually through Gods assistance ; So our Church in the first exhortation to the reading of the Scrip.*

Scriptures, and the first Booke of Homilies. CAP. 7.

Thus much for Declaration of this point : For Confirmation of it I allege all the *Elogia* of the Word of God, as *Psal.* 19. *The Law of the Lord is perfect, converting the Soule, &c.* *Heb.* 4. 12. *The Word of God is quick and powerfull, &c.* *Joh.* 17. 17. *Sanctifie them by this Truth; Thy word is truth.* *Joh.* 20. 21. *When Christ ordained his Apostles hee breathed on them and said, Receive the holy Ghost; to testifie that the power of the holy Ghost should goe with them: Hence is the Gospell call'd the Ministration of the Spirit, 2 Cor.* 3. 8. and the Ministers of the new Testament, *Ministers of the Spirit, not of the Letter, vers.* 6. because the Gospell *dat quod jubet*, whereas the law *jubet, sed non juvat*; but without the Spirit the Word of the Gospell it selfe is but a dead letter, whence it is said *Joh.* 1. 17. *That the Law was given by Moses; (but wee had no hearts to receive it;) The Gospell, Grace and Truth was not only given, but ἐνένετο διὰ τοῦ Ἰησοῦ Χριστοῦ.* But why should I multiply places? The learned Divines in *suffragio Collegiali de 20. Articulo, Thesi* 5^a. doe allege some of these, and other more places to prove, *aliquam mensuram gratie ordinarie in Ministerio Evangelii administrari, quae sufficiat ad convincendos omnes*

PART 3. *omnes impenitentes & incredulos contemptus, vel saltem neglectus ob non impletam conditionem*: though by their favour, the places prove a great deale more than *Eam mensuram gratia supernaturalis administrari, quae sufficiat ad convincendos, &c.* namely, *quae sufficiat ad convertendos.* The sentence of *Prosser* which they alleage speakes more home: *Non omnes vocari ad gratiam, quibus omnibus Evangelium pradicatur, non rectè dicitur, etiamsi sint, qui Evangelio non obediant.* But that *Calling* is the same to them that obey not, as to them that obey, I shall urge onely these two places more, *Mat. 22. 14. Many are called, but few chosen.* Here *Many* are distributed into two sorts, some that are called and not chosen; some that are called and also chosen; for these *few chosen*, are a part of the *many called*; so that the whole *many* are put under one and the same *Calling*; which *Calling* is not by the outward Word alone, for from that *Calling* arise none chosen: therefore the *Calling* was by the Word and Spirit common to both; and the *few chosen* excelled not in *Calling*, but in some thing else, *viz. in obeying the Calling*, to come when others refused, or in comming worthily in a wedding garment, according to the Parable.

Mat. 12. 41. The Men of Nineveh shall rise

rise up in judgement with this Generation, and shall condemne it, &c. If *Jonas* preached to the *Ninevites* without the Spirit, how did they repent? If *Iesus* Preached without the same Spirit, how is he greater than *Jonas*, nay how is hee equall, in the power of Preaching? If they that disobey, be not equally called with them that obey, how can these rise up in judgement against them? when their answer is ready, wee had not the same Calling with you, ours differed *toto genere*, you were partakers of an Heavenly calling, wee but of an Earthly; you were called by the Voyce of God speaking to your hearts, we but by the bare voyce of Men speaking to the eare: If God had moved and excited us as much as hee did you, wee would have done as well as you: For, *vocatio refertur ad auxilium Dei interius moventis & excitantis mentem ad deserendum peccatum. Thomas 1:2. 113. 1. ad 3^m*. The example of the *Jewes* at this day confirmeth this, for they are said to be yet *uncalled*, not because they live without the sound of the Gospell (as the *Indians* have done) for they may heare our Sermons, and reade our Scriptures, living in *Rome, Italy, and Spaine*, but because the veile is not taken from their hearts, because the Spirit of illumination and softning is as yet

PART 3. yet withheld from them which is granted
gratiously to us *Gentiles*.

To conclude; That Distinction of Calling
propounded in the beginning of this Chapter
into } *Outward* } } *Effectuall* } seemeth to
 } *Inward* } } *Ineffectuall,* } be vaine.

1. Because it giveth unworthily the name of *Calling* to the bare outward Preaching of the Word, which may bee a *Commanding*, but not a *Calling*; a *Commanding* as of the Law, not a *Calling* as of the Gospell: (for God may still require to be obeyed in whatsoever new thing hee shall command, because it is our duty naturall, whether wee be now able to doe it or no, being, wee were able.) But seeing the word of the new Covenant comes to *call* Men to Repentance and Faith, for their recovery after notice taken of their impotency to rise again of themselves, it seems an insulting mock, and not a *Call*, to say to sinners, *Turne, repent, believe and live*; unlesse there be some grace prepared for them, whereby they may be able to repent and believe.

2. Because it attributeth the Effect of obeying the *Calling* to the kinde of *Calling* it selfe, and onely to one cause, the *operation of the Spirit* : as if many causes did not concur to produce an Effect, and if any one

one faile the Effect faileth: As if obedience to the *Calling* of God were not an Act of the will of Man, (under the ayde of the Spirit of God;) as if the ayde of the Spirit were never refused, nor the Grace of God never received in vaine: For though God be almighty and able to draw all second Causes unto his part and side, yet he doth not use to disturbe or crosse the Nature of Causes, nor the order of things which himselfe hath established.

3. Because it maketh Gods Covenant to differ from all Covenants in humane affaires, even in that which is essentiall to a Covenant, (yet this terme and title is borrowed from men, the better to conceive of the Grace of God, & the duty of man.) In our Covenants each party hath something to performe, and no one party doth all in a Covenant: but by this distinction God is supposed both to provide infallibly to have the conditions fulfilled, and also to fulfill his owne promises, whereas all that he undertaketh for us, is to make the conditions possible, and not to be wanting in his helpe, so far as is needfull for us; *Esay* 59. ult. And check me not that I am afraid to give too much to God, lest I check you againe that you looke to be so much favoured, as to be tyed to nothing.

Truth

PART 3. Truth flattereth neither God nor Man.
Non est bona & solida fidei, &c. Tis not the
 part of a good and sound faith, so to referre all
 things to Gods Will, and so to flatter every one
 by saying, Nothing can come to passe without
 Gods permission; that so we may imagine, our
 selves are to doe nothing, Tert. de Exhort.
 Castitatis; (not far from the beginning.)

CHAP. VIII.

Of Conversion.

THE Conversion of a sinner is the End
 which God seeketh in sending his
 Word, and in Calling men, *Act. 3. 26.* The
 Effect of Calling when it speedeth.

It may shortly be defined, *The Obedience*
of him that is called, for it his part, *Vo-*
cantem audire & obedire.

In Conversion there be $\left\{ \begin{array}{l} A \text{ quo} \\ \text{two Termes} \\ Ad \text{ quem.} \end{array} \right\}$ From
the power of Satan unto God, Act. 26. 18.

It is in all parts of Man; In his *Understand-*
ing, he is turned from darknesse to light;
 In his *Will,* from Idols (of all sorts) to
 serve the living God, *1 Thes. 1. 9.* In his
whole life, from unrighteousnesse to Holi-
 nesse, *Rom, 6.*

The

The Conversion of a sinner is also to be CAP. 9.

considered as } *Prima,*
or
} *Posterior.*

The first is, when a man of a naturall man is made a regenerate man, and a member of Gods Church, as the Gentiles called by the Apostles, *Act. 15. 3.* Such were we all that are converted unto God, having been first averted, *foolish, disobedient, deceived, serving divers lusts, Tit. 3. 3.*

The latter Conversion is, when a regenerate man having committed iniquity, and fallen into sin, returneth unto God by repentance of that sinne: Thus *Peter* that was foretold of denying Christ, and that yet his faith should not finally faile, was willed, that he being converted should strengthen his Brethren, *Luk. 22. 32.* See *Bilson* of supremacy pag. 278. 279. in 4.

Next the Causes of our Conversion are to be considered; without question Gods holy spirit working upon the heart of a sinner, is the prime, principall, efficient, powerfull Cause of his Conversion; *Turne us and we shall be turned, Lam. 5. 21.* in the beginning, in the middle, and in the end of it.

The word preached is the ordinary, Instrumentall Cause, *Psal. 19. 7.* Adjuvant Causes, are the Crosse that chastneth, *Jer. 31. 18.*
Blessings

PART 3. *Blessings* that draw and allure the *prayers* of others; the *holy example* of others already converted, &c.

But it is in question, what part the Sinner himselfe, who is the subject to be converted, beareth in his owne Conversion, being a living and reasonable Subject: Whether he be active or passive in it; when and how far; whether he can further it, or hinder it; or whether it be possible for two supposed equally called, one to be converted and not the other? If so, then whence this difference shall arise, whether from God, or from Man?

The determination of these questions cannot be cleare, nor the manner of our Conversion opened, untill we have declared what is to be holden according to the Scriptures, touching Gods free Grace, and Mans freewill, which we will indeavour to bring into more manifest light, after so vehement Conflicts of the learned in all Ages, which have raised clouds of obscurity to the losse of Truth amongst the strivers for it.

CHAP. IX.

Of Grace.

OF *Grace* and Freewill I will speak by Gods grace, first severally, then joyntly: that so we may returne to the point of our Conversion, to behold what be the parts of God therein, and what of Man.

Of *Grace* I shall endeavour to declare the Thing, the Distinctions, the Necessity, the Amplitude, the Power and force thereof.

By *Grace* may be understood all that proceedeth from God out of free favour to an unworthy sinner, tending to his Salvation: yet here by *Grace* I will not understand the remaines of Nature, as some light of Reason, some sense of Conscience, and the like; though it was of *Grace* that these were spared and left to remaine in Man fallen.

Neither will I by *Grace* understand the Law, describing the righteousness of works, though the preacher of *Grace* doth use the Law to shew a sinner his Estate, and to prepare him to Christ.

Nor will I understand the bare outward
I word

PART 3. word of the Gospel, though it be called *Verbum gratia*; Act. 20. 32. if not rather it be so called, because the internall Grace of God goeth with it.

But by *Grace* I understand the internall Illuminations, Teachings, Motions, Tracti-
ons, Inspirations, Operations, Gifts of the
holy Ghost, merited by Christ to be given
to the sinfull Sons of *Adam*, in their fit
time and order, to the end to raise them
fallen, and to save them lost; whence I
shall call it with Saint *August. Gratiam*
Christi; There is in man no merit of *Grace*,
for then grace were no grace, there is only
an occasion, namely, the wofull misery of
Man, which yet was in Gods pleasure to
take as an occasion, or to refuse it.

Even the good use of former *Graces*
is no merit or cause of the giving of fol-
lowing *Graces*; but the second are as free-
ly given as the first; for Gods good plea-
sure alone is the Author and Cause of that
order and succession that is in graces, in
which he hath appointed to doe one thing
in order after another, and not one thing
for the sake of another.

If any thing be named *Grace*, and tend
not to mans recovery and Salvation, or be
not in some degree fit, sufficient, potent,
and available to further this work, it is
not

not to be esteemed worthy of the Noble CAP. 9.
and blessed name, *Grace*.

The Distinctions of Grace.

The same Grace and power of Gods Spirit which in essence is no way diverse, yet hath diverse denominations, according to the diversities of relations, and effects; as the same Sunne first warmeth the Earth, and then makes it fruitfull, and beautifies it with flowers. *Quæ enim in verbo pro ejus singulari divina natura simplicitate unum sunt, unū tamen effectū in animā non habent, sed ad ejus varias & diversas necessitates, veluti diversa sese participanda accommodant,* Bern.in Cant.Ser.85.

The most antient and usefull distinction of *Grace*, is that which we have in the tenth Article of our Church, and in divers Collects of the booke of Common-prayer,

Into { preventing } { working } { exciting }
 { following } { cōworking } { helping. }

Againe, { standing without, calling, knock-
Grace is in } ing, Prov. 1.20. Rev.3.20.
Scripture set { Entred in, inhabiting, as in a
forth, as } Temple & house, 1 Cor.3.16.

Againe, God doth { Cogitare, sine no-
work in us these three } bis.
things, after these { Velle, nobiscum.
manners, Bonum } Perficere, per nos.

PART 3. *Bern. de gratia, & libero Arbitrio. Cornelius Muss. 4. Ciner.*

The Distinction of *Grace* into Sufficient and Effectuall is a frivolous distinction, one member having too little, the other too much to be found in *rerum natura*: for how can that be a *Grace*, or sufficient, that never, as such, produceth any Effect, but must have something more put to it in the entity of *Grace* to bring forth an Effect, and then it loseth the name of Sufficient, and winneth the title of Effectuall? 2. What effect flowes (except it be in miracles) from one sole cause which is certaine and infallible, and despising all other causes, claimes to it selfe the title of Effectuall. All *Grace* is in it selfe sufficient, and efficient, no lesse, no more; (See *Paulum Bennium de efficaci Dei auxilio*, purposely written to explode this distinction.) If there be a defect in the Effect, it proceedeth from a defect in some other cause, or the Subject, or some other thing, than from the defect of *Grace*. Yet I will not stick to acknowledge *Grace* Effectuall to be well so called from the Event, and as proceeding from Gods speciall mercy guided by his foreknowledge, if that will satisfie their desires which affect this distinction.

Prevent us O Lord, in all our doings, with thy

thy most gracious favour, and further us **CAP. 9.**
with thy continuall help, that in all our
workes begun, continued, and ended in
thee, we may glorifie thy holy Name, and
finally by thy mercy obtaine everlasting
life, &c.

Almighty God, we humbly beseech thee,
that as by thy speciall grace preventing us,
thou dost put in our mindes good desires, so by
thy continuall helpe we may bring the same
to good effect, through Iesus Christ our Lord.
Collect on Easter day.

The Necessity of Grace.

In the defence hereof Saint *August.* de-
serveth highly of the Church of God a-
gainst *Pelagius*, who denied the Necessity
of Grace: For *Pelagius* denying Originall
Sinne, and not acknowledging any losse
to *Adams* posterity by *Adams* transgres-
sion; but holding mankinde to be now
as sound as the Creator made it, he must
needes by consequence hold Grace to be
superfluous, which the Church held was
prepared to supply that losse, and hath its
whole occasion out of the Fall.

He then that confesseth the effects of
Adams sinne, as fully as any man, cannot
be counted of Kindred to *Pelagius* in
I 3 sleight.

PART 3. *Neighting the necessity of Grace.* I subscribe to S. *Augustine*, pressing home that Text, *Joh. 15. 5. Without me you can doe nothing: Lib. 2. cont. duas Epistolas Pelagii, c. 8. & alibi.*

Autor operis imperfecti in *Matth. c. 7. Hom. 18. in illud, Petite & dabitur vobis, &c.* Because the Commandements were greater than to be fulfill'd by mans strength, he directs us to God, to whose grace nothing is impossible: ——— and that rightly, because 'tis exceeding just, the Creature should stand in neede of its Creators help. Sc *Saint Augustine de Genesi ad literam lib. 8. cap. 12. Mihi autem adhaerere Deo bonum est, &c.* It is good for me to stick close to God: for neither is the Creature any such thing, as that without his Maker, he should be able of himselfe to doe any good thing: But his chiefe good worke is, to be converted to his Maker, and by him continually to be made just, Godly, Wise and Blessed, &c. As the Ayre, light being present, is not made a lucid Body (like the Sun, which gives light) but onely becomes light, because if it were made such, it could not possibly be but that even in the absence of light, it should continue lucid: Even so man, God being present with him, is illightned, but being absent, is immediatly darkned from whom we depart, not so much in distance of place, as in forsaking him wilfully.

The

This is even like Gods owne, a glorious power; such as wrought in Christ when God raised him from the dead, Eph. 1. 19, 20. and 3. 20. Whence our Conversion is called a *new birth*, a *new creation*, the *first Resurrection*.

1. For first, the power to will that which is good, is created in us againe as it was at the first.

2. When this power is as it were *in actu primo*, by that gift or Creation, it is not brought forth *in actum secundum* by our selves alone using that power, but by the helping and co-operating of the divine power here again; as Bernard saith, *Conatus nostri nulli sunt, nisi excitentur, & cassi sunt, nisi adjuventur*.

3. Bee we never so willing, The habits of faith or love are no more in our power, than it is in the power of a blind man to give himsefe sight, though he be most willing to see, and say, *Lord, that I may receive my sight*, or no more than it is in him that hath present within himself to will, but to doe that which the law commandeth he findeth not, Rom. 7. 18. except the Spirit help him, Rom. 8.

3. So that after we are willing, and ready to receive, the mighty power of God

PART 3. worketh and giveth that which we desire :
 For our prayers imply three things, First,
 That we want something, and feele our
 want ; Second, That we cannot help our
 selves to supply our want, but therefore
 goe to another ; Third, That he alone, to
 whom we goe as supplyants, we confesse
 to be able and ready to help us, and there-
 fore we goe to him.

This is that which Saint *Paul* teacheth
Phil. 2. 13. exhorting them that *received*
and obeyed the Gospel, to worke out their
Salvation ; having received the power to
 worke ; yet because they might feare their
 owne weaknesse and infirmity even in u-
 sing the power in this working out their
 own Salvation, he doth Comfort and encour-
 age them, that they shall not work alone, a
 stronger than they shall joyne with them,
 God, who it is that ever worketh in them
 both *to will and to doe.* Where we have full
 prooffe for the power and presence of the
 helpfull grace of God ; but for *Gratia dis-*
criminatrix &c. &c. &c.

4. The weaknesse of many in temptati-
 ons and persecutions, that sheweth it selfe,
 testifieth, that they who in those are more
 than Conquerors over Satan, the flesh
 and the world, are defended and fought
 for by the mighty power of God when
 they

they cry unto him : So prayeth the Church. CAP. 9.
on the fifth Sunday after *Epiphany*.

*Lord, we beseech thee to keepe thy Church
and household continually in the true religion,
that they which doe leane onely upon hope of
thy heavenly grace, may evermore be defen-
ded by thy mighty power, through Iesus Christ
our Lord.*

Against whom then do these accusations
lye ? To say, that the Will of man resists
the power of God, as if it were stronger
than it.

That man doth more to the work of his
Faith, than the Grace of God.

That God doth no more in us for good,
than Satan doth for evill, incline, per-
swade, sollicite, &c.

I am no way guilty of these crimes : If
Gods power be resisted or frustrated, it
yeeldeth not out of weaknesse but out of
will, God not pleasing to put forth his po-
wer, where he feesles himselfe resisted or
neglected. The best that we doe in the
bringing forth of any good is, To yeild, and
to permit God to work upon us, to follow
him leading or drawing of us, to accept of
that he giveth us, to fence that which he
soweth or planteth in us, not to marre
that which he maketh, not to harden the
heart when his voice is to be heard : In
summe,

PART 3. summe, to be passively obedient, more than actively.

For this is that onely which the *Power of Grace* will not extend it selfe unto, To necessitate, and to hold us up to an undecidable obedience; The reason is, because that power of God which buildeth up supernaturall things, doth not destroy naturall: but the possibility in the Will to decline to evill, and the liberty to disobey, is not evill, but naturall, being found in *Adam* before his fall, and as it was not impeached then by the supernaturall grace which *Adam* had, no more is it now in us, by the grace of God that worketh in us

To this agrees the learned Doctor *Ward* in his *Clerum on Phil.* 2. 13. page 6. and 7. of the last Edition.

*Of the Amplitude, or Universality of
Grace.*

From this Title there are to be excluded three things, as *Heterodoxa*; and three other things to be referred to it as *Orthodoxa*.

1. Exclude from hence the opinion of *Origen*, and of those that Saint *Aug.* calls *Misericordes*, that thought all men and Angels at the last should be received to
Mercy,

Mercy, against whom Saint *Aug.* disputes CAP. 9.

21. *lib. de Civitate, cap. 17. & deinceps.*

2. Exclude from hence the opinion of *Samuel Huber*, against whom *Hunnius* and other Lutherans dispute, who taught an Universal Election, &c. and that all men by the death of Christ, were brought into the state of Grace and salvation : which proposition is worthily rejected by our Divines at *Dort* in their Suffrage de 2 *Articulo, Thesi ult. Heterodoxa.*

3. Exclude from hence the opinion of *Andradius* and other Papists, and whosoever else that hold the Gentiles and Heathens without the Church, to have sufficient grace to Salvation by the light of Nature, or to have that whereupon well used the Grace of the Gospell shall be revealed unto them : With these I will have no fellowship. But under the *Universality of Grace* I comprehend but these three things :

1. That as Christ our Lord took the nature of Mankind, (and not the Nature of Angels,) So by his death he paid the price of Redemption for the Sinnes of the whole world ; this agrees with the third *Thesis suffragii de art. secundo*, and with our Catechisme ; *I believe in God the Father who hath made me and all the world ;*
and

PART 3. *and in God the Sonne who hath redeemed me and all Mankinde, and in God the holy Ghost who sanctifieth me and all the Elect people of God: Where, note the order and degrees.*

2. That the promise of the Gospel is *Universal* to all that are within the hearing of it, and that it might be truly and seriously profferd to any man alive whatsoever: This agrees with the latter part of our seventeenth Article, *That we must receive Gods promises in such wise as they be generally set forth unto us in the holy Scripture.*

3. That with the promise and word of the Gospel there goeth ordinarily such *Grace* of the holy Spirit, as is sufficient to all under the Gospel, to worke in them to believe and to obey the Gospell; and that all doe not obey, proceedeth not from the want of *Grace* on Gods part, but from mens being wanting to the *Grace* of God, to whom it is in vaine, as is evident by 2 Cor. 6. 1. 2. Heb. 4. 1. 2. 12. 15.

Now whereas it is as clearly said in the Holy Scripture, that Christ *laid downe his life for his Sheepe*, John 10. 15. *for the Children of God*, John 11. 52. and that he *loved his Church, and gave himselfe for it*, Ephes. 5. 25. as it is said, *He dyed for all men*; These

two must be so construed that they may CAP. 9.
both stand together ; Thus , that out of
Gods goodnesse, mercy, and love to man-
kinde, hee sent his Sonne to die for all
men , as willing by his primary and ante-
cedent will the salvation of all men. But
because Omniscience is in God as one of
his Divine perfections , hee could not bee
ignorant or incertaine, what would be the
fruit and successe of the Death of his Son ;
that such would not receive him , that
others such and such would thankfully
embrace him , if hee were sent unto them ;
out of this foreknowledge his especiall love
accepting even these, though few in number
in comparison , did send his Sonne with
intention to save , though it were but
these , in whom hee would glorifie his
bounty , that for their sakes hee would
have his Sonne to give his life, though
hee should gaine no more than them, who
had they beene much fewer, or none at all,
surely the wise God either would not have
sent his Sonne to die in vaine, or he would
have mended the measure and course of
his graces and government, by which more
might have come into the Kingdome of
Heaven.

Chrysostome in illud Pauli ad *Gal.* 2.
Dilexit me & dedit semetipsum pro me.]
Declarat

PART. 3. Declarat hoc quoque par esse, &c. He declares this also to be meet, that every one of us no lesse give thanks, than if hee had come into the World onely for his sake; for neither would Christ have refused even for one so great a dispensation, hee doth so mightily love every particular Man with the same measure of affection wherewith hee loves the whole World. Therefore indeed was hee offered a Sacrifice for our whole nature, and 'twas sufficient to save all; but to them onely it will be profitable and usefull, who have believed. Neverthelesse hee was not skared from this kinde of dispensation, because all would not come; but in like manner as in the Gospell, the feast was made ready for all, but because they which were invited, would not come, he did not presently take away what was provided, but called others thereto.

August. ad artic. falso sibi impositos, art. 1. Quod ad magnitudinem & potentiam pretii, &c. As to the Greatnesse and vertue of the price, and as far as concernes the sole cause of Mankinde, Christs blood is the Redemption of the whole World, but such as passe away this present life without Faith in Christ, and the mystery of the New birth, are aliens to that Redemption, when therefore by that one Nature of us all, which for all our sakes was truly taken by our Lord and Saviour, all
of

of us are rightly said to be redeem'd yet are we not all freed from captivity, &c. That Cup of Immortality, which was prepared partly out of our infirmity, and partly out of Gods Power, bath enough in it to profit all, but if it be not drunke off, it is nothing profitable.

Homily 2: Concerning the Death and Passion of our Saviour Christ. Concerning the great Mercy and Goodnesse of our Saviour Christ, in suffering Death Unversally for all Men : (in the very beginning. And afterwards :) But to whom did God give his Sonne ? Hee gave him to the whole World, namely to Adam and all that should come of him. (And after) It remaines that I shew you how to apply Christs Death to our comfort, as a medicine to our wounds, so that it may worke the same effect in us, Wherefore it was given, namely the health and salvation of our Soules : for as it profiteth a Man nothing to have salve, unlesse it be well applyed to the part infected : so the Death of Christ shall stand us in no stead, unlesse wee apply it to our selves in such sort as God hath appointed.

Of Free-will.

CHAP. X.

THis title now adayes is in great disgrace and envy, *invisum nomen*, Dr. Abbot Sarisbur. in *Thompsoni Diatribam*, pag. 143. *Ille verò (Thompsonus sc.) hinc meretriculam suam, Arbitrii libertatem, quem commendaverat antè timidius, in theatrum Ecclesie productam palàm exosculatur, Sic ille.* But time was when the Church of Christ stood and strove as earnestly in the defence of this Lady (*ut Gratia pedissequa*, as the handmaid of Grace,) against the *Manichees* and other Heretikes, as any do now against her: which when learned Men doe finde in *Irenæus, Origen, Chrysostome*, and other great Fathers, I can but wonder they should bee so carelesse of their lavish termes; as also I marvell they should be so mindfull of the one part of a wise saying, *Si non sit gratia Dei, quomodo mundum salvabit Deus?* and so forgetfull of the other part, *Si non sit liberum Arbitrium, quomodo judicabit mundum Deus?* when they finde both in the same Authors, *Aug. Epist. 46. Valentino, Hieronym.*

If the thing be of God, I will not feare the envy of the Name, and my defence thereof

thereof shall be with such caution, as I will not offend against the grace of God, by the helpe of Gods grace.

Freewill is a naturall power in a reasonable Creature, whereby it can will or nill, this or that; chuse it, or refuse it, be it good, or be it evill.

Of Freewill to Good.

Freewill to Good was put into the first Man by God at his Creation, a faculty of his reasonable soule created good; It was corroborated and guarded then by an assistance of supernaturall grace given by God to make him will good, more cheerfully, constantly, and the highest eminent kinde of good. But by the fall of *Adam* this supernaturall grace fortifying the will to good, was utterly lost; and Secondly, the very freedome to any good of the superiour kinde; 1. Spirituall, as to love God above all, to worke the righteousness of the Law as the Law is spirituall, to doe any act futable or equall to these, as to repent, to believe in Christ: This freedome to good is wholly lost.

Some freedome to humane, naturall, civill and morall good acts is onely remaining, and freedome to the outward good acts of Religion, as to goe to a Church, to

PART 3. heare, to attend, to consider, and compare the things delivered by the Preacher of Gods Word, as a man can doe the rules or definition of any art or Science in the Schooles: If then wee seeke for a *freedom of will* to spirituall and supernaturall good in the nature of man now fallen, wee shall not finde it there, unlesse we find it restored and renewed by the grace of Christ that goes with the Gospell. If the Sonne makes us free wee shall be free indeed. Without *Grace*, *Freewill to Good* is not once to bee imagined in fallen man.

I must declare this by distinguishing the spirituall good to which freedom is restored by grace; There is the spiritual good commanded by the Law, as Righteousnesse and true Holinesse. To this good *Freewill* is lost, and is not restored by grace at first, and immediately, but late, after a man is justified, and made a new creature by grace.

There is another kinde of spirituall good, not simply good, but in a case when sinne is once committed, (as *Aristotle* saith of *Verecundia*, that it is good *Ex hypothesi* of a fault) that is, Compunction, Feare, Conscience accusing, sense of guiltinesse. The *freedom of will* to this good remains commonly in a sinner after his fall, nay some-

sometime hee is smitten with terror; will hee, nill hee; As *Adam* when hee had sinned, feared and fled, and hid his head. But if by custome in sinne this also be lost, the Spirit of God in the Law setteth upon the will to free it from the bondage of this security, and under the Law the will is free to feare.

There is a third kinde of spirituall good commanded by the Gospell, To repent and to believe in Christ; To these the will of Man is not free of it selfe, but the same Gospell that commands them, brings to the will a freedome to them, which may be conceived possible to be done by two manner of wayes.

1. By framing the Commandments of the Gospell so easy and accomodate to the weaknesse and misery of the Will of man, that there may be a proportion betweene the will of a sinner, and the Commandment of the Gospell; and then the grace of the Gospell shall lie in this descending to the imbecility of the will, and in accomodating the worke to the workeman, the task to the labourer.

2. Or by bringing and giving to the will so much power and helpe, as is requisite to make a sinner able to doe the Commandments of the Gospell; admitting the

PART 3. Commandements to lay on him a worke as hard and as heavy, as the workes of the Law.

I will not bee so stiffe to maintaine the first way, as the second, although to repent of sinne, to believe in the Mercy of God, to rest in the Merits of the Sonne of God, seeme to be acts and duties very mercifully prepared by God, as tending the weakness and misery of a sinner, and fitted to his Estate.

But I maintaine that the grace which restores *freedom to the will*, to will the good of the Gospell, comes with the Gospell, which preventeth mans will, and prepares it by infusing into it the power to will the spirituall good things required by the Gospell, in that order and processe which was declared before in the Doctrine of Calling.

Depresse the nature of man as much as you will, call his *Arbitrium, servum arbitrium*, the more I predicate the grace of God, which is proportion'd and fitted in goodnesse and power to quicken the dead, to strengthen the impotent, to loosen the captive and most miserable *will* of Man. This being the very grace of the Gospell, that it makes the Commandements of it possible to be obeyed by man fallen, which
the

the Law doth not, so that no Man under CAP. 10.
the Gospell can be excused in his disobey-
ing the Gospell from his want of power,
or impotency to repent or believe.

And this was one reason of my Title
chosen with respect to this part of my Dis-
putation, *Appello Evangelium* : Freedome
on the left side of the will, as I may call it,
is to will Evill; that is, under the grace of
God, or notwithstanding the grace of
God, whereby I may will good, yet I may
decline to evill, and leave the good.

This was in *Adam* before his Fall, a
single, innocent possibility to decline to
evill, the very mutability of the Creature,
seeing it is proper to God to be immutably
good: So that the very supernaturall grace
that *Adam* had for his corroboration to
God, yet did not immobilitate his will to
evill.

This is the root of the praise of humane
righteousnesse, for hee is to be commen-
ded that could transgresse and would not,
not hee that was good and could bee no
other. (The example of the righteous God
is not here to be objected, since he is above
and out of all predicaments, wherein wee
are.) This is called *Resistentia connata*, which
Dr. *Ward* confesseth is not taken away by
grace.

PART 3. This naturall *freedome to evill* remaineth in Man fallen, and there is now come to it over and above, *Resistentia aduata*, a precipitate pronenesse unto evill, out of our thraldome to the dominion and tyranny of Satan.

These two must carefully be sever'd, for when I use these termes, the *freedome to sinne*, presently some body takes me down that the *freedome to sinne* is a servitude, the *bondage* and misery of the Will, not observing that the *freedome to sinne* is naturall and before the fall; the *bondage to sinne* since the fall, and of corrupted nature, and these two differ as much as a live mortall man, and a dead man.

The *freedome to evill* is not evill, but the use and practise of that *freedom is evill*: The pronenesse to evill which is now in us, is evill.

That naturall *freedome to evill*, grace, attempteth not in this life to take away, but to keepe it in from comming into practise.

That pronenesse to evill, grace attempteth to take away, or to weaken and restraine, yet *salvâ libertate naturali ad malum*.

Of this liberty to evill, let Scholars read a determination of Dr. Baro, without disdain, published at the end of his Lectures, on *Jonas*, *Dei decretum prava voluntatis libertatem non tollit*.

CHAP.

CHAP. XI.

Of Grace and Free-will conjunction.

TO declare how these two are con-
joynd in every spirituall worke, let me
first possesse you with three Principles or
Axiomes:

1. That in all the operations of these
two (if wee suppose them Co-workers)
either in our first conversion, or in every
good worke, Grace is evermore foremost,
the beginner, leader, principall in all ; not
onely in the first, but also in the second,
third, and fourth operations to the last :
The will of man never working alone, never
working foremost ; but as the wheele of
the Water-mill, is set a going and kept a
going by the continuall following of (the
water, which being stayd the wheele soone
stayeth ; So mans will is set a going, and
kept on going, by the perpetuall streame
of Gods grace, *Phil. 2. 13.* and this ariseth
ἡ ἀρετὴ τῆς εὐδοκίας, out of Gods good will,
and desire of our salvation.

*Veteres dixerunt precedente gratiâ comi-
tante voluntate bona opera fieri ; Melanctho.
loc.com. de lib. arbitr.*

2. That when Grace worketh upon
mans understanding, will or affections, it

PART 3. worketh so as it preserveth and useth the naturall Properties, Powers and Motions of a reasonable Creature compounded as man is: *Gratia non tollit naturam, sed proficit; nec natura gratiam repellit, sed suscipit.* Hence it is that though the habits of Faith, Hope and Charity, and the like, are not acquire by mans industry alone, but infused by God; yet they are infused after the manner of acquirites, God having ordained not to infuse them, but upon the means of Hearing, Praying, Caring, Studying, and endeavouring.

Non ego, sed gratia Dei mecum; id est, non solus, sed gratia Dei mecum, ac per hoc nec gratia Dei sola, nec ipse solus, sed gratia Dei cum illo. Aug. de grat. & lib. arbitr. Cap. 5.

3. That in all the operations of Grace, the nature and will of man being prevented by grace, is to depend upon God as the Creature upon the Creator, the receiver upon the giver, the weak upon the strong, the imperfect upon the perficient, and the supplyant on his Lord; as the Earth depends upon the Heavens for showers, for heat and influence: which when man neglecteth, forgetteth or refuseth to doe, he is dry, barren and unfruitfull in all spirituall fruit.

Opus imperfectum in *Mat. Homil. 14. CAP. 14*
 ex cap. 6. in illa, *Fiat voluntas tua, &c.* Vide
 quam caute loquutus est; &c. Behold how
 cautelously he speaketh: He saith not, Father,
 sanctifie thy Name in us, bring thy King-
 dome upon us, make thy Will to bee done of
 us; lest God should seeme to sanctifie himself
 upon men, or to bring his Kingdome upon
 whom hee list, or to make his Will be done by
 whom he please, and in regard thereof God
 should be perceived to be a Respector of per-
 sons. Againe, neither hath hee said, Let us
 sanctifie thy Name, let us take thy King-
 dome, let us doe thy Will in Earth as it is in
 Heaven; lest it should seeme that it proceed-
 ed from men alone, that they sanctified Gods
 Name, or that they receiv'd his Kingdome,
 or that they did his Will: But hee speaks in
 a middle way and impersonally; Hallowed
 be thy Name; Thy Kingdome come; Thy
 will be done, that he may manifest how need-
 full the worke of both parties is, because both
 man hath neede of God, and God is helpfull
 to man, for the performing of Righteousnes.
 For as Man can doe no good, except he have
 Gods helpe, so neither doth God worke any
 good in man, except man be willing: As
 neither the earth without seed fructifies, nor
 seed without the Earth: so neither man with-
 out God, nor God without man doth worke
 righteous.

PART 3. *neste in man : Even as if hee had said, If yee doe these things , if yee pray for these things, yee are children worthy of such a Father.*

Now to try out the Truth , let mee set forth into view foure Propositions :

1. *Without the Grace of God the will of Man can, and doth both Will and performe that which is good.*

2. *Without the Grace of God the will of Man cannot Will good, but through Grace being once made able to will, afterward, without any further Grace , it can alone both will and performe that which is good.*

3. *By or through the Grace of God Working on the will , the will of Man can both will and performe that which is good, and without grace it cannot will, nor without further grace performe that which is good.*

4. *By or through the Grace of God working on the will , the will of man cannot but will, cannot but performe that which is good.*

The first Proposition of these, is the Heresie of *Pelagius* detested by the whole Church of Christ.

The Second Proposition is the error of the *Massilienses* or *Semipelagians*. And both these are against my first Principle or *Maxime*.

The Third Proposition holdeth out the light of Truth, subjoyning the will of man
to

to the Grace of God both in willing and performing that which is good, and is the Doctrine of *S. August.* in his settled judgement, and the Catholick Doctrine of the Church.

The Fourth Proposition is the extreme opinion of *S. August.* in his heat of disputation against *Pelagius* and the *Massilienses*, and of many moderne Divines, of force defended to support your Doctrine of the Order of Predestination, without the prescience of all particular events (putting onely the prescience of *Adams* fall.) But this fourth Proposition is destroyed by my two latter Principles or Axioms, or they destroy'd by it. Well said *Nazianz.* in the case of extreme Opinions about the Trinity.

Quid enim necesse est tanquam ramm omnino in aliam partem declinantem, &c. For what necessity is there, as a bough declining altogether one way, by force to bend it the other way, and so by crookednesse to rectifie crookednesse; and not rather to keep to the middle way, and continue within the bounds of divine Piety? but when I name the middle way, I meane the Truth, to which onely we so rightly direct our selves. Orat. 17.

Saint Augustine maintained, through Grace such help was afforded to the predestinate,

PART 3. nate, that not onely they were not able to persevere without that gift, but also through meanes of that gift could not chuse but persevere: Whereupon Saint Hilary writes to Saint Augustine, His verbis Sanctitatis tua ita moventur, ut dicant quandam desperationem hominibus exhiberi: That by such Speeches of his Sonne men were moved to say, They held forth a kinde of Desperation unto men.

It were a labour worth the taking to compare the two Epistles of Prosper and Hilary, with the two books of Saint Augustine *de predest. sanctorum*, and *de bono perseverantia*, wherein he laboureth to answer those two Epistles; to see to what he maketh solid answer; to what he faileth, or what he slippeth untouched that is of moment, (*sed hoc alias.*)

The Question then is betweene the third and fourth propositions, and about the manner and measure of working Grace upon the Will or with it: whether it be such, as *posita gratia operante*, the Will may be Coworker or no, as the third proposition affirmeth, or whether *posita gratia operante*, the worke of Grace is such as the Will of Man cannot but be a Coworker, as the fourth proposition maintaineth: That is to say, for the state of a question rightly

rightly put is almost ἀντινομία πῖστις, as it CAP. II. is said of an Oath, Heb. 6. 16. the end of all strife) whether the Grace of God be onely an efficient, operant, adjuvant prior cause, and the Will also of Man an efficient prepared by Grace, cooperant and collaborant second cause in the worke of our Conversion, and every other good worke : or whether the Grace of God be an effectuell, prepotent, invincible, prevalent, sole efficient, that carries the Will to consent and obey willingly (if that be willingly) as it neither will nor can choose to doe otherwise.

For distinction sake, I will call the grace meant in the third proposition, *Efficientem*; and the Grace meant in the fourth proposition, *Efficacem*.

The issue will be that if *Gratia Efficax* do worke the Conversion and perseverance of a Christian, then all in vaine I have disputed before *de Prædestinatione secundum præscientiam*; which is therefore defended, because it giveth place to freedome of Will, proper freedome in our working out our Salvation, which *gratia Efficax* utterly destroyes.

If *Gratia Efficiens* doe work our Conversion, but not absolutely alone, but with another co-worker which is free and Lord of

PART 3. of its owne action, and may faile in working, then there must needs be preſcience certaine of this contingent event, or elſe Predeſtination ſhall not be certaine, and then this doctrine of a ſinners conversion will well ſtand with the doctrine of Predeſtination after foreknowledge of all contingences, and this with that, as all parts of truth ought to agree one with another.

The queſtion in the uſefull termes is, (as ſome love to ſpeak) whether grace be reſiſtable? which word though it be grounded upon *Act. 7. 51.* yet I had rather uſe words more frequent in the Scripture, whether Grace can be diſobeyed? whether it can be in vaine? whether a man can be wanting to the grace of God, that hath him in hand to convert him, or to worke in him ſome good, as *Act. 5. 32.* and *6. Rom. 1. 9.* and *10. 16.* *2 Cor. 9. 13.* and *10. 6.* *Gal. 3. 1.* and *5. 7.* *2 Theſ. 1. 8.*

To come to the Truth by a neere and compendious way: Let me take that firſt which is given by an ingenuous and judicious Adverſary the Reverend profeſſor Doctor *Wand* in his *Clitum*, *Phil. 2. 12.* who yeildeth ſo much to the Truth, and puts the queſtion in ſo narrow a point, as he ſeemes to me plainly to give over the cauſe which he would expugne: See what hee grants

grants pag. 9. after much spoken *pro libertate Arbitrii*: Nos enim libere profitemur, &c.

For we freely professe, neither operating, nor cooperating Grace, neither in Conversion, nor after Conversion, doth take away from mans Will, in the very exercise of its Elicite Act, the power of Resisting or dissenting, if he will. For this Resistibility is naturall and borne with us, inseparable from the Will it selfe as tis a naturall faculty, &c. And after pag. 27. Non hic queritur, &c. It is not questioned here simply, whether God in the work of Conversion or in any other good worke, doth move the Will resistibly; for that we have affirmed formerly. This is given then, that Resistibility is never taken away. See then secondly, what remaines in Controversie; De modo Resistibilitatis totalis est, &c. Touching the manner of Resistibility all question is made; for this is that which we say, when God by his effectuall Grace works in the Will *Ipsium velle*, this Grace doth effectually produce Non-resistency, and so for that time take away actuall resistance; which is brought to passe by certaine knowledge, and the prevalency of delight, saith August. Therefore doe we maintaine, actuall resistance, for that time to be certainly taken away, because tis impossible, such a resistance should consist together with effectuall Grace received

PART. 3. *in the Will.* Because these two things cannot co-exist together, or be composed in the Will, namely, The Will to be wrought upon by effectuall Grace, and the Will at the same time to resist; which were as much as to say, in the same Instant the Will not to resist, and to resist; or *velle non resistere, & velle resistere.*

Let us have leave a litle to search into this mystery: *De modo resistibilitatis tota lis est: nay truly, nulla lis est de modo resistibilitatis; for resistibilitas est potentia resistendi & actus:* now about *resistibilitas*, the power, there is no controversie, for you grant *neq; innata, neq; adnata tollitur per gratiam in conversione*: here can be no question *de modo resistibilitatis*, all must be *de ipsa resistentiâ*, or *de modo non resistantiâ*: for *hoc est quod dicimus, &c. (rem haud magnam dicitis,) Ideo enim contendimus, &c. (de re minime dubiâ contenditis;)* for is there any Remonstrant so silly to say, *Positâ gratiâ efficaci, resistantiam ipsam manere*; that when the will doth actually yeeld, that then it doth and can resist? who beares a part in *hac lite*? Plainly the State of the question is changed; for the question of Contingency is not when things are in *esse*, but before they were, whether they were not possible to be otherwise. *Scholastici utuntur hic erudita distinctione: Quod sit, consideratur*

consideratur duobus modis; uno, ut est jam **CAP. II.**
 in se, & extra suas causas, & hoc modo ipsum fieri transit in factum esse, & præsens in præteritum, proinde res illa non potest non esse, dum est, quia non potest non facta esse, quæ facta est. Altero modo ut fluit à causa, sive ut habet ordinem ad causam, id est, Quatenus est adhuc in manu causæ: atq; hoc modo si causa est libera & contingens, potest res illa non esse, & contingenter est, non necessario, quia habet ordinem ad causam, seu (ut loquar cum Zabarella) connexionem cum causa non necessarium, sed contingentem, (ita Goclenius.)

The Question then of the Resistibility is before the very act of good, or evill, not in it: It were sense I trow, to say, A regenerate man willeth sinne resistibly, not in the very moment when he willeth it, but because ere he willed it, he could have resisted it; so a Convert obeyeth Grace, or willeth his conversion resistibly, because ere he willed it, he could have dissented: Sinne is resistible, though it be too late to resist when it is consented unto; and Grace may be resisted, though to say so is too late, when it is accepted in the Will; for to be received and then to be resistible cannot *Coexistere.*

3. Again, granting that *non resistantiam* which is in the very act of consenting, the

L

question

PART 3. question is still as doubtfull what is the Cause of this *Non-resistance*, & in *cujus causa manu sita erat*, whether *Gratia efficax* be the cause, or *voluntas efficax*, for the selfe-same may be said of the Will that you say of Grace; when the Will obeyeth it is impossible it should disobey or wil to resist. No man can tell by the very act of obeying, which is the cause of not resisting, for put either of the two, Grace or Will, to remove resistance, it is surely gone in the act of consenting. And to me it seemes demonstrable, that the Will is the proper cause that ends resistance, or refuseth to resist: First, because that *gratia efficax* which you speak of so much, is but *nomen sine re*, there being no such Grace that can determine the Will, but it destroyes it, the nature of the Will being to determine it selfe. Secondly, because to resist and not resist are the proper acts of the Will, as to convert, repent, beleeve, are the immediate acts of man who converteth, repenteth, beleeveth; and are not the acts of God, (though without his help and power they are not produced;) which is a plaine signe, that man is later in the operation than God, in the order of Nature, by whom the act was terminated.

Our Church in the Homily of Salvation,
 tion,

tion. 1. *10mo*, understands the matter thus, CAP. II.
 First, for the necessity of something to be done
 on our part for our justification; to Gods mer-
 cy on his part, and Christs satisfaction on his
 part, concurs on our part, a true and lively
 Faith in the merits of Jesus Christ, which yet
 is not ours, but by Gods working in us. Se-
 condly, how it understands this, *Not ours*
but by Gods working in us, a little lower it
 declarerh, *Lively faith is the gift of God, and*
not mans onely worke without God. This might
 suffice sober wits, that all confesse, Gods
 grace to prevent, to operate, to helpe mans
 Will, and the Will of man to have some
 office and part under the Grace of God,
 though we were not able to expresse or
 declare the manner of the cōworking;
 God promiseth to *Circumcise the Heart,*
Dent. 30.6. and Man is commanded to *Cir-*
cumcise his owne heart, Dent. 10.16. Jer. 4.4.
 God promiseth to *put a new spirit into man,*
Ezek. 11.19, and men are commanded to
 make *them a new heart and a new spirit.*
 This promise and this commandement are
 both Evangelicall: The promise supposeth
 and implyeth our utter impotency of our
 selves to doe these supernaturall acts, and
 tenderh unto us the power, assistance and
 operation of God to comfort and encour-
 age us. The commandment supposeth and

PART 3. implieth a power in us by the power of God, to endeavour and to doe something towards these supernaturall acts: and that they are our acts doth appear for that they favour of our imperfections, from whence it is, that we daily accuse our selves, and complaine of the weaknesse of our faith, the coldest of our love, the pride of our hearts, though it be true that God hath given us faith, love, humility; Why doe we not rather magnifie the gifts and graces of God, but extenuate and disgrace them, like ungratefull persons? but because we have impaired them, or made them defective, by our being wanting to the Grace of God.

Let *Bernard* conclude this Chapter of *Grace and Freewill conjunctim*, who was a true friend to the Grace of God, *de lib. arb. prope finem: Sic autem ista (scil. Gratia) cum libero arbitrio Operatur, &c.* But so doth Grace operate with FreeWill, that the Will onely prevents in the first Act, in the rest it accompanieth; and so far it is preventing, that even now for hereafter it cooperates with Grace; Yet so, that what is begun by grace alone, is perfected by both alike; so as joyntly, not severally; together, not by turnes, they worke by particular degrees; not partly Grace, partly FreeWill, but each by a joynt operation

*peratinn performes the whole : Freewill doth CAP. II.
the whole worke, and Grace doth the whole
work; but as the Whole is wrought in the
Will ; so the Whole is wrought by Grace.
Excellently S. Bernard.*

Pardon my Curiosity or too much diligence, if I labour to present as it were to the Eye in a scheme, the consistence of Grace and Freewill, in willing and nilling good, (Grace helping Freewill to will or doe good, and not hindring it to nill good, or doe evill ,) in every estate.

1. *Of Nature sound.*
2. *Of Nature fallen.*
3. *Of Nature in renewing or renewed.*
4. *In Nature glorified.*

Againe, on the next four pages following after this, give me leave to set down the order of a sinners Conversion, and the proesse therein in them that obey the grace of God to Salvation : and the manner of resistance and disobedience, that is in every degree of them that perish.

Lib. Arbitrium Spirituale bonum potens vel

Per Creationem, velle

Per gratiam super-
naturalem adaucto } velle
plenius

Per peccatum perditio }
velle & naturali & }
adaucto

Per gratiam } reddito velle
præuenientem }

Per gratiam }
præuenientem } potens

nolle, per naturam infra Deū.

nolle, naturali non ejectione per
supernaturalem gratiam.

nolle naturali permanente.

nolle præternaturali adaucto.

nolle naturali } rema-
nolle præternaturali } nente.

Per gratiā adiuvantiē } vult
Per gratiā recuperantiē } per-
ficat

Per gratiā regenera- } vult
tionis adaucto plenius } per-
ficat.

In statu gloriæ plenissi- } vult
mè per visionem bea- } per-
tificam } ficat

non vult, per nolle innatum.
Contra operatur, per nolle ad-
auctum.

nolle naturali remanente,

nolle adaucto diminuto.

} nolle omni ejectione foras.

Ordo

Ordo Conversionis hominis peccatoris libero arbitrio obediente gratiæ Divinæ.

*Hominis sub
naturæ corrupta
& sine lege,
Rom. 7.9.*

*Mens caca, vo-
luntas perversa,
vita impura, cō-
scientia stupida.*

*Filius iræ,
miserrimus, se
miserum nesci-
ens.*

Ubi natura definit & deficit, incipit Lex.

*Hominis sub
lege ut lex est
in ordine ad
gratiam,*

*Ex lege mens
peccatum agnos-
cit, conscientia
accusans Spiritu
timoris compun-
cta.*

*Minus miser
se miserum sci-
ens, conscientia
mala sed senti-
ens, ingemiscens,
Miserum me
quis liberabit?*

Ubi Lex definit & deficit, incipit Gratia sive Evangelium.

*Homo sub gra-
tia per Evange-
lium vocante,
preveniente, ope-
rante,*

*Ex Evangelio
miserationes Pa-
tris, merita filii,
auxilia Sp. Sācti
discens spem,
votum salutis
concupiens,*

*Salubriter à
se deficit quem
perficit Deus :
Bernard. Ager
sub Medico non-
dum Sanatus sed
sanari cupiens
& sperans : Co-
natus ii nulli sunt
nisi excita :*

Ubi Gratia præveniens desinit; incipit adjuvans.

Homo sub
gratia regene-
rante

Optans adjutus
vult, volens ad-
jutus credit, cre-
dens justificatur,
justificatus San-
ctificatur.

Conatus ii cassi
sunt nisi adju-
vantur. Sannus
tollens lectum
suum, Justus ex
fide vivens.

Qui Justus est, justificatur adhuc.

Homo sub
gratia protegēte,
& consummante

Gaudens, gratus
de præteritis, vi-
gil, fortis ad fu-
tura, orans, pug-
nans, perseve-
rans.

Ecce sannus
factus es, noli
iterū peccare, nè
deterius tibi. Vir
Spiritalis, per-
fectus proviatiore.
Radicatus in fide,
victor carnis,
mundi, Satane,
Beatus.

Benedictus Deus
qui benedixit
nobis omni spiri-
tuali benedicti-
one in Christo
Jesu.

Gradus

Gradus & modi peccatorum se ob- CAP. II.
durantium, Libero Arbitrio inobediente
Gratiæ Divinæ.

Omnes extra Eccle- } *Quos vult obdurat,*
siam non vocati, } *Rom. 9 18.*
in peccatis obdu- } *Quicumq; sine lege pec-*
rati, de quibus } *caverunt, sine lege &*
hec dicta } *peribunt, Rom. 2. 12.*

1. *Contra legem objurgantem cor obdurans,*
Peccatum tegens, excusans, defendens,
Securus contemptior minarum,
Pollicens sibi pacem, & impunitatem : Deut.
29. 19.

2. *Lege Sauciatus, contra Evangelium de*
miseri cordiis Patris, meritis Filii, auxiliis
Spiritus Sti. desperans, projiciens se omni
sceleri, ut Cain & Judas.

3. *Ex Evangelio spem veniæ accipiens,*
contra Evangelium divitiis gratiæ abutens ad
Lasciviam, differt convertere, presumens de
penitentia & fide in Christū, quovis tempore,
vel extremo.

4. *Elatus*

PART 3. 4. *Elatum ex præteritis, ingratus, securus, indulgens otio, carpi, preces intermittens, vel metu perterritus fidem negat, vel tentationi cedens scelus admittit, in perditionem ruit, nisi novo fidei & pœnitentiæ actû redeat ad Deum ut justificetur à scelere, Ezek. 18.26.*

In quovis gradu datur occasio juxta Divine severitati deferendi hominis, & non ulterius progrediendi in conversione procuranda; si pergat, superabundantis est Gratiæ.

By the view of these Tables a full answer may be made to those questions which were moved in the beginning of the Doctrine of Conversion, *cap.8.* what part the sinner, the subject to be converted, yet a living, and a reasonable subject, beareth in his owne conversion, whether he be active or passive, where, and how farre? whether hee can hinder or further it? Who it is that puts the difference, God, or man, if we suppose two equally called, the one to obey, the other to disobey?

To these it may be answered by remembrance of the order of calling before declared, *cap.7.* and by reference to this description of the Order of our Conversion.

1. That a sinner is passive in having the word of the Law and of the Gospel preached

preached unto him ; but active in hearing, CAP. II.
and in attending to it.

2. That hee is passive in the illuminations of his minde , and in receiving impressions of feare by the Law , and of hope by the Gospell: but active in nourishing them, not defacing them , or putting them out of his heart ; grace yet cworking with him in that nourishing of them.

3. That he is passive in receiving sundry good thoughts, holy desires , and a power to will, and motions to pray: But he is active in meditating on those thoughts , in prosecuting of those desires, and in endeavouring to exercise his power to will and to pray ; grace ready to helphim, ever offering it self.

4. That praying hee is still passive , but a willing Patient , thirsting for the gifts or habits of repentance, Faith, Love, or whatsoever hee prayeth for ; And active, but an helped Agent, in producing the acts of repenting, believing, loving, out of those gifts and habits infused into him.

5. That hee is both passive under the vigilancy and power of God , protecting and keeping him being a believer and converted : and also active in watching over himselfe with the grace of God to keepe, and defend himselfe, 1 *Joh.* 5. 18. 1 *Joh.*

33. Upon which place S. *Augustine* thus,
Videte

PART 3. Videte quemadmodum non abstulit liberum arbitrium, &c. *Behold after what manner hee hath not taken away Freewill, when he saith, keepeth himselfe chaste: who is it that keepes us chaste except God? But God doth not so keepe thee being unwilling thereto. Therefore when thou joynest thy will to God, thou keepest thy selfe Chaste, Thou keepest thy selfe Chaste, not of thy selfe, but by him who comes to dwell in thee: yet because in this businesse thou dost something of thine owne will, therefore is something attributed to thee; yet so is it ascribed to thee, that still thou mayst say with the Psalmist, Lord, be thou my helper:—If thou sayst, be thou my helper, thou dost something; for if thou didst nothing, how could he helpe?*

So then a sinner is never first, but alwayes second; not a Leader, but a Follower in every degree, and passage of his conversion. In the first entrance a meere Patient, in the second progresse a willing Patient, in the third an Agent but an helped Agent, doing nothing alone without the adjuvant and cooperant Grace of God, saying (as it were a weake sick man,) Now you have put life into mee, lift mee, and I will rise; Stay me and I will stand; Draw me and I will come to you. *Avertat enim Deus hanc amentiam, ut in donis ejus nos priores faciamus,*

*faciamus, posteriorem ipsum. August. lib. 2. ad CAP. 12.
Bonifac. cap. 9.*

CHAP. XII.

*The Solution of the Question of two
equally called.*

AS to the Question when two are equally called, and one converteth, the other not, (these both being supposed possible) who it is that puts the difference, God or man; I ground my answer upon the righteous judgement of God, that man puts the difference, and not God; for that God judgeth not his owne acts, but the acts of men; and for that every righteous Judge findes a difference, and doth not make any betweene party and party. Who put the differences betweene the sacrifices of *Cain* and *Abel*, but themselves? both alike instituted in religion by their Father: God a true witnesse testified of *Abels* gift as better than *Cains*, *Heb. 11. 4.* Who put the difference betweene *Pharaoh* and *Nebuchadnezzar*, *Quantum ad naturam ambo homines erant, &c.* As to their Nature both were men; as to their Dignity both Kings; as to the cause both held the people
of

PART 3. of God in captivity; as to the Punishment both were mildly admonished by Chastisements; What then occasion'd their different ends? Nothing else but that One of them, sensible of Gods hand, groan'd under the Memory of his owne Iniquity: The other by his owne freewill fought against the most mercifull Verity of God. Aug. de Prædest. & Gra. cap. 15. See the same S. Aug. de Civitate Dei. lib. 12. c. 61. Concerning two equally tempted by the beauty of one fair Body, whereof one yeelds to the temptation; the other perseveres the same he was before: What else appears in these, except onely that one would, the other would not lose his Chastity? The difference between the *Nimrites* repenting at the preaching of *Jonas*, and of the *Jewes* not repenting at the preaching of a greater than *Jonas*, if God did put it, how should they rise up in judgement and condemne these?

But Saint *Austine* is the man that hath made it so scandalous and so horrible to pious eares to say, that a man makes himselfe to differ from another, by wringing that place of the Apostle, 1 Cor. 4. 7. *Quis se discernit?* Besides many absurdities that are said to follow this assertion; let us examine first this notable place of S. *Paul*, and next those absurdities so much enforced with so much confidence. 1 Cor. 4. 7.
Ex

Ex causis dicendi sensus dictorum estimandus :
 It is evident the Apostle speaks, *de donis gratis datis*, not *de donis gratum facientibus*: of Eloquence, Knowledge, tongues and the like ; not of Faith, Charity, Repentance, Conversion, and the like. This answer in substance was given by the Remonstrants in the Conference at the *Hague*, to whom let us see what Master *Amese*, *coatanus meus*, doth reply in his *Coronis*, pag. 269. *de tali Doctorum discretionem agit hic Apostolus, non nego* ; I deny it not, the Apostle treateth of such a difference between the Corinthian Teachers, *sed tali agit argumento, ut ad fidelium etiam discretionem optime possit applicari*, but he useth such an Argument, that it may be very well applyed to the differencing of beleevers from unbeleevers. Then the Text is not direct, but by application may be well used to this purpose : Your reason ? 1. *Quia generalis est assertio, In nulla re te discernis*. That is, because the assertion is generall, In nothing dost thou make thy selfe to differ. This the Text saith not, or at least this is the question, whether under the aydes and meanes of faith common to thee and to another, thou doe not make the difference when thou beleevest and the other doth not. 2. *Quia minus fides homini tribui debet, si non charismata*

PART 3. *rismata sibi comparare vel augere potest.*

This *multo minus* hath in it *nihil minus* ; I demonstrate it by a reason which the Remonstrants did not, why this Text cannot be applyed to gifts necessary to Salvation ; Because in them God wills not that difference which is betweene beleevers and unbeleevers under the word of faith, but would have all beleeve and obey the Gospel ; this difference offendeth and displeaseth God, and it proceedeth as much from the disobedience of him that beleeveeth not, as it doth from the obedience of him that beleeveeth ; but of that part of the difference which is by disobeying, God I trow , is not the Author ; It is sinne and shame to him that wanteth faith after the meanes of faith afforded him, but no blame to him that speaks not with tongues, or Prophecyeth not ; These were given suddenly and immediately without labour or meanes, but faith and the rest needfull to Salvation, had meanes by which God gave them, about which meanes men might use a different diligence. When the Scriptures speak of Gods *measuring to every man as he will*, as *Rom. 12.3. Eph. 4.8. 1 Cor. 12. 11.* these places respect those gifts of the holy Ghost that were given for the publique service of the Church : as if the measure

sure that is of saving graces, to be so small **CAP. IV.**
as it is, proceeded from mens negligence,
rather than Gods dispensation: but admit
that God putteth and approveth a dif-
ferent measure, even of saving graces, yet
that difference of an Emptinesse and ab-
sence of fayth in them that heare the
word, he putteth not, he approveth not.

Lastly, the difference in the measure of
gifts of all sorts, may come from God that
giveth, but the different using of these gifts
doth come from man, that is to reckon
with God about the usage of them: That
one Servant received five, another two,
another one Talent, this difference was
from the Lord; but that one Servant gain-
ed five, another two, another none, this
difference was not from the Lord, but from
the Servants; whence it is that one heareth,
Euge serve bone & fidelis, and another,
Serve nequam, & piger. Vid. Origen. super
Numeros, homil. 12.

Being secure of this place of Saint Paul,
I come with greater confidence to avoyd
those absurdities, in pressing of which some
so much triumph; They say, that if man
make the difference betweene himselfe and
another, then it followes,

1. That God doth no more for his E-
lect, than for the Reprobate.

M

2. That

PART 3. 2. That the Saints have no more to give thanks to God for than the wicked.

3. That one man may glory against another, for that he hath done something more than another did.

To these I answer { 1. in particular.
2. in generall.

1. To the first, admitting for a while that God in the grace of Vocation, doth no more for the Elect, than for the Reprobate, yet in the grace of Predestination he doth incomparably more : In that foreknowing the different successses of his Calling, and the Ends of the called so different, he was pleased to decree and confirme that Calling to some which he foreknew would be saving to them ; and to decree no other to the rest than that which he foresaw would not be saving to them, through their owne disobedience, when it was in his power to have altered their Calling, to such, as obedience (in his knowledge) would have followed. So that in the Preparation, and in the Execution of his gracious Calling, which God knew would prove happily to these, his Election of them, and his love to them appeareth singular, and they have infinite reason of gratitude above the Reprobate ; The Reprobate have cause to thank God for preparing

paring that Calling, whereby they might have beene saved as well as others are, and are to blame onely their owne contempt and folly : but they have not this to thank God for, that he did alter their Calling to a better, when he found the Event of this would be Evill unto them; neither can they blame him, seeing he was no way bound to doe so ; for if he were, He should not have suffered any to perish at all. And the Elect who obey their Calling, which of them can tell in the preparation of their Calling how often God changed it, and amended it, (to speak after our manner of Understanding, who use to bring things thus to perfection and to our liking) untill he had brought it to that order, as whereof he saw the Effect would be the free Conversion of the Called.

But it was admitted onely, not affirmed, that in the Grace of Vocation God doth no more for the Elect than for the Reprobate : for what if the time wherein a Convert obeyeth, be not the first, second, third, or the hundredth time that he hath beene called upon, but God hath shewed him that Patience, as one that would not give him over untill he win him? What if the time wherein the unconverted refused mercy, was but the first, second, or the third,

*Suffr. 3. 19
4. 1. 6.*

PART 3. after which God in just severity would no more move him by his Spirit, nor wait upon him, but forsooke him? here is much inequality in Grace and favour: for it is enough for my supposition (of the liberty of mans Will under Grace, and of two equally called, that one may obey and not another;) that sometime two may be equally called, and unequally obey, though all that be called be not every one called as oft as another; for as we may suppose an equality in some, so doe we confesse an infinite variety and inequality in most; yet there is a time when that hath place which our Church saith in the Homily of the knowledge of the Scripture, the second part, pag. 5. *That God receiveth the learned, and unlearned, and casteth away none, but is indifferent unto all.*

2. To the second I answer, for matter of thankfulness: That as Grace is not therefore Grace, because it is given to one, and denied to another, but because it is given the Unworthy, (for Grace were not the lesse but the greater if it were given to all:) So my thanks are not therefore given to God, because he hath beene mercifull to me, more than to another, but because he hath been mercifull to me unworthy; and my thanks are not diminished, because

because many more are partakers with me CAP. 12.
 in the same benefits, but the greater, and
 should have been yet greater, had more
 still been partakers than are. Heare the
 words of *Salvianus*, or whosoever be the
 Author, *l. 2. ad Ecclesiam Catholicam prope à*
principio : Sed forsitan dicis, &c. But hap-
 pily thou dost say, there is a generall debt of
 all men touching these things of which we
 speak, and that all mankinde without excep-
 tion are obliged thereunto, (namely in the
 Passion of Christ ;) we confesse it is Truth ;
 Yet doth any man therefore owe the lesse, be-
 cause another also owes the like summe ? &c.
 That which I said formerly, though it be a
 general debt, yet no question it is also a special
 debt ; although all men in common be enga-
 ged, yet every one in particular is also bound :
 For Christ as he suffered for all, so he suffered
 for every one, and bestowed himselfe upon all,
 as well as upon every one ; and gave himselfe
 wholly for all, and wholly for every one. And
 in regard of this, whatever our Saviour by his
 suffering perform'd, as all owe themselves
 wholly to him for it, so every one wholly : ex-
 cept in respect of this every one owes more,
 than all Mankinde, because every one hath
 reaped as much benefit thereby, as all
 men.

This is a good rule for thankfulnessse :

PART 3. but take heede of the *Pharisees* forme of thanks for Graces, with comparisons to other folkes, *Lord, I thank thee I am not like other men, or as this Publicane*. Indeed, as some put the case of mankinde, like a company of Rebels, out of whom the King chooseth whom he pleaseth to pardon, and executes the rest with the sword; those pardoned owe thanks for their pardon, and more thanks for culling them out, that were like to the rest in Rebellion: But the Scripture puts not the case of mankinde so, but rather thus: God by the Gospell as a King, mercifully proclames a generall pardon to all the company of Rebels in such a County, upon condition, that he that comes in and yeelds his sword, and takes at the Kings Pavilion a Ticket of his pardon, be free to goe home and enjoy the State of a good Subject, but they that stand out and refuse this grace, be after such a day pursued with fire and sword. They that submit, magnifie the amplitude of the Kings mercy, sorrow for such as obstinately stand out, justifie his Execution done upon stubborn, ungratefull Rebels. You think to win greater thanks to God, by amplifying his Grace upon one consideration of sparing some simply, but with prejudice to his Truth; proclamed
to

to all. I think to winne greater thanks to God by amplifying his Grace upon another consideration of sparing all upon favorable conditions, according to the Gospell, the most wise comprehension of the Grace, Mercy, Justice, and Truth of the Almighty. CAP. 12.

3. To the third particular I answer, for matter of glorying: let this Rule stand firme, *Qui gloriatur, in Domino gloriatur*, let him that glorieth, glory in the Lord, or let him not glory. Remember againe, that the gifts of God are either immediate, and proceeding from himselfe alone, as prophecy, tongues, &c. or mediate, and such as proceede from Gods Grace and Mans will together, as I have declared; of those immediate gifts there is no glorying, the latter part of the Text is strong, *What hast thou, that thou hast not received?* and if thou hast received, why boastest thou as if thou hadst not received? here *accepisse* excludes boasting over another whose *non-accepisse* hath been no fault of his, it having proceeded from the meere will of the giver. But for gifts mediate, as Faith and Repentance, and obedience in any particular duty, they must be considered as *Dona Dei*, and as *Debita à nobis*, as the gifts of God & as our duties; things necessary upon Gods

PART 3. Commandement, and upon perill of our Salvation: as they are gifts of God wrought in us by his Grace, preventing, helping, and strengthening us, there is no glorying of them but in the Lord: So Paul gloryeth, 1 Cor. 15. 10. *Plus omnibus laboravi*, yet not I, but the Grace of God with me, which Grace was not in vaine, Phil. 4. 13. *I have the art both to abound and to want*, &c. *I am able to doe all things*, ἐν τῷ ἰνδυναμῶνι με χεῖρω, through Christ that strengtheth me: here also accepisse excludes glorying in a mans selfe. Again, the same gifts considered as duties owing by us, and as proceeding from the will of man (yet helped by Grace) are no matter of glorying, because they are done; S. Paul 1 Cor. 9. 16. *Though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me, yea woe is me if I preach not the Gospel*: So woe is to me if I beleve not the Gospel (doth the hearer say) accepisse is not the onely excluder of Glory, debuisse is as much: Luk. 17. 9. *Doth he thank that Servant because he did the things that were commanded him? I trow not*; So likewise we, when we have done all those things which are commanded us, say, *Wee are unprofitable Servants*; we have done that which was our duty to doe. What matter of boasting is it for

for a man to have kept himselfe from a detestable crime, whereinto another rushing, precipitated himselfe to Hell? Yet I pray you doe not exclude all kinde of glorying, not that which Saint Paul names so, 2 Cor. 1. 12. ἡ καυχῆσις ἡμῶν ἐν τῷ μαρτύριον τῆς συνειδήσεως ἡμῶν, &c. The testimony of a good conscience is some comfort and some joy that he wanteth who hath an Evill conscience. Let Innocency wash her hands without a check of Vaine-glory: Let Samuel call witnesse of his Integrity, and Nehemiah record his owne good deeds, cap. 5. 15. *The former Governours before mee had beene chargable to the People, even their servants bare rule over them: but so did not I, because of the feare of the Lord.*

In generall I answer to these three Objections: when things succcede well and prosperously unto us, whatsoever bee our naturall parts, whatsoever have beene our industry or our labour more than others, who is so voyd of piety or of understanding, that doth not ascribe his good successe unto God the Fountaine of all good, and the universall or principall cause of all happy events, who builds the house more than all that labour on it, who keeps the City above all that watch or ward, who gives more
to

PART 3. to the increase than all that plant or water: yet the Builder, the Watchman, the Planter, the Waterer, have their parts and offices, which being neglected the house is not builded, the City is betrayed, the Tree is unfruitfull. Because some little thing is done by men, but nothing comparable to that great which is done by God, therefore the forme of the Saints rejoycing is thus conceived, *Not unto us O Lord, not unto us, but unto thy Name give glory*; that, *not unto us*, implies that something hath beene done by us, and that mans corrupt heart is too ready to claime some glory to it selfe for it, but true Wisdome and Piety soone removeth it, and saith, *Not unto us O Lord, but to thy Name give glory.*

Neither truly should these poore things of the will of Man, whether wish or will, whether endeavour or labour, whether yeelding or obeying have been once named the same day that Gods Grace and Works are praised, or have beene pleaded or contended for in these disputes had not there beene a necessity compelling thereunto; *Qui verò necessitate cogente vera de se bona loquitur, tantò magis veriùs humilitati jungitur, quantò & veritati associatur*, saith Bern. Serm. 2^o. in cœna Domini. They have compelld mee, who under a colour of magni-

magnifying the grace of God, and bring- CAP. 12.
ing greater thanks to him, and of justly
reproving them that have beene *Adulatores*
nature, are turned themselves *Adulatores*
gratie, so farre forth as by them Satan
seeketh to subvert the Truth and righte-
ousnesse of God, and to extinguish and
destroy all Piety and Religion in Men,
bringing into the World a stupid sloth for
some, a remorselesse infidelity and impeni-
tency for others, and an invincible despera-
tion and hardnesse for other some, the
naturall off-spring of that Doctrine that
takes away all manner of freedome of will
from men in matters of Salvation, that
turnes the generall Promises of the Gospell
into particular and private, that limits an
especiall kinde of grace which is onely
effectuall to a few secret ones by a direct
decree, the rest being left destitute of true
grace, though they be called by the word of
the Gospell.

These things I was warned of long agoe
by *Melanchton*, before the name of *Armini-*
us was heard of here, in his common places,
cap. de Prædest. Removeamus à Paulo Stoicas
Disputationes, &c. Let us remove from
S. Paul such Stoicall disputes, as overthrow
Faith and Prayer, for how could *Saul*
believe or pray, when he doubted whether
the

PART 3. the promise belonged to him, or when that fatall Table of the Destinies had prepossest him? For it is decreed that thou shalt be a castaway, &c. And in the Chapter *de lib. Arbitr.* hee admits of their disputation that say, *Si nihil agit liberum arbitrium, &c.* If my Freewill doth availe nothing, in the meane time till I perceive that Regeneration you speake of, wrought in me, I will be indulgent to my unbelieve and other vicious affections. This Manichæan imagination is an horrible falshood, and from that errour our mindes are to bee fetch'd off, and taught that Freewill doth availe much.

To conclude with reference to the question *de causa discriminis*, the same grave Author there saith thus; *Cum promissio sit Universalis, &c.* When as the Promise is Universal, neither are there in God contradictory wills, there is a necessity, some cause of this difference to bee in us, why *Saul* was rejected and *David* received; that is, of necessity in those two there was some different Action. But still remember that *this agere aliquid, & aliquam actionem*, is not to be conceiv'd to be by meer naturall strength but by the helpe of Grace.

CHAP. XIII.

*Of Conversion under the termes of a new
Creation, Regeneration, the first
Resurrection, &c.*

THIS Chapter is an answer to another Objection. There be that delight much in these Metaphors, rather than in the simple terme of Conversion: inferring hence that a man doth no more to his new Creation, than he did to his first, nor to his Regeneration than hee did to his Generation, nor to his Resurrection from sinne than *Lazarus* did to the raising of his dead body.

Hence proceeds that Doctrine of Mr. *Pemle* of Grace and Faith, p. 13. *That the seed of spirituall life, and the habits of Faith and Grace, (like a new Soule) are infused into men before they be so much as illuminated. Supernaturally, illumination going before the act of Faith, but not before the habit, or the grace of Sanctification in the Soule; So hee: Hence Dr. Taylor upon that Text, 2 Cor. 5. 17. Whosoever is in Christ is a new creature, infers, that Grace cannot be resisted, pag. 80. because no Creature can resist his Creator in the creation thereof, &c.*

But

PART 3.

But they might have beene pleased to have been advised,

1. That this leaneth too much to an *Enthusiasmus*, such as the judicious Divines in their suffrage doe disclaime, p. 48.

2. That in our spirituall Nativity, as in our naturall, there are many preparative dispositions, as the same Fathers say, p. 42.

3. That Arguments taken from Allegories and Metaphors are weake and deceitfull, if they be extended infinitely, and beyond that to which the Scripture intendeth them.

4. That as Mr. Beza himselve confesseth, 2 Cor. 5. 17. here is an *ἀνέκδοξος*, more than is strictly to bee taken, for that the new Creation extends not to the substance, but to the qualities of a man, else if wee presse the letter, wee may better defend a Transubstantiation in a mans conversion, than the Romanists can doe in the Sacrament of Christs Body; or wee may helpe with an Argument the absurd opinion of Fla. Illiricus, that *Originall sinne is the very substance of Man*: but we have learned better of Chrysostome in 3. *Iohannis*, *Nativitatem hoc in loco, non secundum substantiam, sed honorem & gratiam intelligi.*

5. They might have been advised that this *ἀνέκδοξος* respecteth;

First,

First, the Universality of the change in qualities to be so diffused over the whole Man, *ut non cognoscas eundem esse*, Chrys. in 2 Cor. 5. Hom. 11. *propter hoc & crassiore nomine vocat Resurrectionem (sive novam creaturam) ut multam nobis mutationem & varietatem ostendat.* That appeares by S. Pauls descriptions of the old and new Man, Col. 3. and by his paralkels to this Text, Gal. 6. 17. *In Christ Iesus neither circumcision avayleth any thing, nor uncircumcision, but a new creature.* Gal. 5. 6. *In Christ Iesus neither circumcision, nor uncircumcision, but Faith that worketh by love.* 1 Cor. 7. *Circumcision is nothing, uncircumcision is nothing, but the keeping of Gods Commandements.* That's something; where this makes up a new creature, Faith that worketh by love, or the keeping of Gods Commandements.

Secondly, It respecteth the necessity of this change; except a man be borne againe, &c. Joh. 3. first, in opposition to our first birth from Adam, by which wee are all sinners, and excluded out of the Kingdom of God. But by Faith in Christ wee become to be in him as in a second Adam: and have from him righteousness and holinesse, as reall, and avayleable to our entrance into the Kingdome of God, as our being borne
of

PART 3. of *Adam* was avaylable to our excluding
thence.

Next, in opposition to the *Jewes* boaste
of being the children of *Abraham*, as if that
were enough to righteousness and happi-
nesse; but if they be not borne againe by
another birth, and that of God, *Joh. 1. 13.*
they may be the children of the Devill, *Joh.*
8. 44.

Thirdly, It respecteth the necessity of
a *divinum & supernaturale principium*, from
whence this change must flow, else there is
no hope for us ever to bee converted:
Therefore, the Apostle having said, *Old*
things are past away, behold all things are
become new, addeth, *vers. 18. and all things*
are of God, &c. for it is hee that made us and
not we our selves in both creations, *Psal. 110.*
and wee are therefore *πρόσωπα τοῦ θεοῦ*, Gods
Manufacture created in *Christ Jesus* unto
good workes, *Eph. 2. 10.*

6. But now as to the manner and many
circumstances; each Creation and Gene-
ration hath its proper and peculiar man-
ner; for hee that made us without us, will
not save us without us, as is alledged out
of *S. Augustine.*

There, the change is *à non ente ad ens*,
here, *à non tali ad tale.*

There, is a rude Masse; here, in a Crea-
ture

ture already living, reasonable, moving. CAP. 13.

There, God wrought immediately, here, by meanes.

There, was never Creature heard say, Create me, renew mee O Lord : here one is heard crave, *Psal. 51. Create in mee a cleane heart O God, & renew a right spirit within me.*

There, it was never said to a Creature, make thy self: here it is said, *Make you a new heart and a new spirit, for why will you die O house of Israel, Ezek. 18. 31. Jer. 4. 4. Eph. 5. 14.*

There, was never any Creature blamed that was not made, nor reproved for being as it is : but here, to keepe on the old man, and not to put on the new, is imputed as a notorious fault in them that professe Christ Jesus, and the Gospel.

For this matter see if you please Doctor Jackson of justifying Faith, *Sect. 3. cap. 1. 279. & deinceps* ; Unlesse you be sick of the disease of these times, which is one among others more, that Nazianzen saith was the sicknesse in his times, in *Apologetico : Malos autem & bonos, non ex moribus, neque ex conversatione, sed ex partibus iudicamus, & ea quæ placebant hodiè in aliquo, crastinò, si fuerit partis alterius, displicebunt : & qui landabatur hesternò, culpabitur hodiè* : That is, Wee estimate Good and Bad men, not from their manners, nor for their

N

conver-

PART 3. *conversation, but by the faction they take ; and those things which this day did please in such a man , to morrow if hee turne on the other side, wil be disliked, and he that was prayed yesterday, shall be faulted to day.*

CHAP. XIV.

The Sum of the Doctrine of Grace and Free-will.

IN the yeare of the Lord, 1543. 35.H.8. Some three yeares before his death, there was published a Booke by the King , made by the Clergy, seene and very well liked by the whole Parliament, intituled , *A necessary Doctrine, and erudition for any Christian man , &c.* In which Booke there is a Declaration of the Article of *Freewill*, with the understanding whereof and some other points , the heads and senses of the People in those dayes were wuch imbused and travelled, saith the Preface. This Declaration I have transcribed wholly, not to presse the Reader with the authority of this Booke , for there are therein some few things of the error of former Times , although the Authors rejoyce in God , and that worthily , for the light and knowledge

ledge then manifested, in comparison of the CA P. 14.
darknesse and ignorance of the former
Times : But first to make use of the cautel-
ous Expression, and Declaration of this
Article, composed by the best and soundest
judgements of that Time ; and secondly,
what was the last and immediate Doctrine
in this point that went before our Articles
and Homilies in the beginning of *Edw. 6.*
and finding that Doctor *Cranmer* and
some others were of the Clergy, in both
Kings Reignes, and likely to have had their
heads and hands in both these workes, it
may well be presumed, the difference not
to be much in any matter of moment : Let
it not bee troublesome then for you to
reade, that which was not tedious for me to
write.

The Article of Freewill.

*The Commandements, and threatnings of
Almighty God in Scripture, whereby Man
is called upon, and put in remembrance what
God would have him to doe, most evidently
doe expresse and declare that Man hath Free-
Will also now after the fall of our first Father
Adam, as plainly appeareth in these places
following. Bee not overcome of evill, Rom.
12. Neglect not the Grace that is in thee.*

PART 3. 1 *Tim.* 4. Love not the World, 1 *Joh.* 2. If thou wilt enter into life, keepe the Commandements, *Mat.* 19. which undoubtedly should bee said in vaine, unlesse there were some faculty or power left in Man, whereby he may by the helpe and Grace of God (if hee will receive it when it is offered unto him,) understand his Commandements, and freely consent and obey unto; the which thing of the Catholick Fathers is called Freewill: which if wee will describe, wee may call it conveniently in all Men, A certaine power of the Will joyned with Reason, whereby a reasonable Creature, without constraint in things of reason, discerneth and willeth good and evill, but it willeth not that good which is acceptable to God, except it be holpen with grace; but that which is ill, it willeth of it selfe. And therefore other men defined Freewill in this wise, Freewill is a power of Reason and Will, by which Good is chosen, by the assistance of Grace, or Evill is chosen, without the assistance of the same.

Howbeit the state and condition of Freewill was otherwise in our first Parents before they had sinned, than it was either in them or their posterity after they had sinned: for our first Parents Adam and Eve, untill they wounded and overthrew themselves by sinne,
had

had so in possession the said power of Freewill, CAP. 14. by the most liberall Gift and Grace of God their Maker, that not onely they might eschew all manner of sinne, but also know God and love him, and fulfill all things appertaining to their felicity and Wealth. For they were made righteous and to the Image and Similitude of God, having power of Freewill (as Chrysostome saith) to obey and disobey : So that by obedience they might live, and by disobedience they should worthily deserve to dye. For the wise Man affirmeth that the state of them was of that sort in the beginning, saying thus, Ecclus. 15. v. 14, 15. God in the beginning did create Man, and left him in the hands of his owne counsell ; If thou wilt, to keepe the Commandements, and to performe acceptable faithfulness.

From this most happy estate, our first Parents falling by disobedience, most grievously hurt themselves and their posterity : For besides many other evils that came by that transgression, the high power of mans Reason and Freedome of will were wounded and corrupted, and all Men thereby brought into such blindness and infirmity, that they cannot eschew sinne, except they be illuminated and made free by an especiall Grace, that is to say, by a supernaturall helpe, and working of

PART 3. *the Holy Ghost, which although the goodnes of God offereth to all Men, yet they onely enjoy it, which by their Freewill doe accept and embrace the same. Nor they also that bee holpen by the said Grace, can accomplish and performe things that be for their wealth, but with much labour and endeavour: So great is in our nature the corruption of the first sinne, and the heavy burden bearing us downe to evill. For truly albeit the light of reason doth abide, yet it is much darkned, and with much difficulty doth discerne things that be inferiour and pertaine to this present life, but to understand and perceive things that be spirituall, and pertaine to the everlasting life, it is of it selfe unable. And so likewise, although there remaine a certaine freedome of Will in those things, which doe pertaine to the desires and workes of this present life, yet to performe spirituall and heavenly things, Freewill of it selfe is insufficient: and therefore the power of Mans Freewill being thus wounded and decayed, hath neede of a Physician to heale it, and an helpe to repaire it, that it may receive light and strength whereby it may see, and have power to doe those Godly and spirituall things, which before the fall of Adam, it was able and might have done.*

To this blindnesse and infirmity of mans Nature, proceeding of originall sinne, the Prophet

phet David had regard, when he desired his eyes to be lightned of Almighty God, that he might consider the marvelous things that be in his Law, *Psal. 119. 18. and also the Prophet Jeremy saying, Heale me O Lord, and I shall be made whole, Jer. 18. Saint Austin also plainly declareth the same, saying, We conclude, that Freewill is in Man after his fall, which thing who so denyeth is not a Catholick man: but in Spirituall desires and works to please God, it is so weak and feeble, that it cannot either begin or performe them, unlesse by the Grace and helpe of God it be prevented and holpen. And hereby it appeares that Mans strength and Will in all things which be healthfull to the soule, and shall please God, hath need of Grace of the holy Ghost, by which such spirituall things be inspired into men, and strength and constancie given to performe them, if men doe not wilfully resist the said Grace offered unto them.*

And likewise, as many things be in the Scriptures which doe shew Freewill to be in man, so there be no fewer places in Scripture, which doe declare the Grace of God to be so necessary, that if by it Freewill be not prevented and holpen, it can neither doe nor will any thing that is good and Godly. Of which sort be these Scriptures following; Without

PART 3. me ye can doe nothing, *John 15.* No man commeth unto me except it be given him of the Father, *John 6.* We be not sufficient of our selves, as of our selves, to think any good thing, *2 Cor. 3.* According unto which Scriptures, and such other like, it followes, that Freewill before it may think or will any good thing, must be holpen by the Grace of Christ, and by his Spirit be prevented, and inspired, that it may be able thereto; And being so made able, may freely thenceforth work together with Grace, and by the same sustained, holpen and maintained, may doe and accomplish good workes, and avoid sinne, and persevere also, and increase in Grace. It is surely of the Grace of God onely, that first we be inspired and moved to any good thing: but to resist temptations, and to persist in goodnesse, and goe forward, it is both of the Grace of God, and of our Freewill and endeavour. And finally, after we have persevered to the End, to be crowned with glory therefore, is the gift, and mercy of God, who of his bountifull goodnesse hath ordained, that reward to be given after this life, according to such good works as be done in this life by his Grace.

Therefore men ought with much diligence and gratitude of mind, to consider and regard the inspirations and wholsome motions of the Holy Ghost, and to embrace the Grace of God,
which

which is offered unto them in Christ, and moveth them to good things. And furthermore to goe about by all meanes to shew themselves such, as unto whom the Grace of God is not given in vaine; and when they doe feelee that notwithstanding their diligence, yet through their owne infirmity, they be not able to doe that they desire, then they ought earnestly and with a fervent devotion, and stedfast faith, to aske of him who gave the beginning, that he would vouchsafe to performe it, which thing God will undoubtedly grant according to his promise to such as persevere in calling upon him, for he is naturally good, and willeth all men to be saved, and careth for them, and provideth all things by which they may be saved, except by their owne malice they will be evill, and so by righteous judgement of God perish and be lost. For truly men be to themselves the Authors of sinne, and damnation, God is neither Author of sinne, nor cause of damnation. And yet doth he most righteously damne those men, that doe with vices corrupt their Nature, which he made good, and doe abuse the same to evill desires, against his most holy Will: Wherefore men be to be warned, that they doe not impute to God their vice or their damnation, but to themselves, which by Freewill have abused the Grace and benefits of God.

PART 3. All men also be to be monished, and chiefly Preachers, that in this high matter, they looking on both sides, so attemper and moderate themselves, that they neither so preach the Grace of God that they take away thereby Freewill: nor on the other side, so extoll Freewill, that injury be done to the Grace of God.

In horum numero me quoq; cupio inveniri. (Nazianzen, in Apolog.)

Thus was it determined in that age, from which I wish there had beene no declining neither to the right hand, nor to the left.

Here is no Freewill to spirituall good without Grace.

Here is no Grace so prepotent but may be disobeyed.

Here is enough for the praise of Gods Grace, and for convincing of mans ingratitude.

This booke is alleged by Doctor Ward in his determination, *Omnes infantes baptizati proculdubio justificantur*, as agreeing with the Doctrine of our Liturgie in the baptisme of Infants, shewing that our Reformers had a respect to the Doctrine lately before published.

CHAP. XV.

Of Perseverance.

THe next worke of the Divine Providence executing the decree of his Predestination, is to preserve and continue the Called and Converted in that State of Regeneration and Sanctification unto the End, it being our assured Confidence, That *he which hath begun a good work in us, will finish it, ἐπιτελέσει*, will hold it out to the End, *Phil. 1. 6.* yet about this work there was much Dispute; I, by searching for the true State of the questions, will endeavour to shorten it.

1. I take it there is no question, Whether there be a speciall gift or Grace called *Perseverance*, like to the gift of Faith, Charity, Patience, Chastity, or the like, for *that* a man may as safely deny, as that there is a Grace of Beginning, seeing *Perseverance* is but the continuing and abiding in the same Graces of Faith, Charity, &c. So long as I confesse that by the protection, government, Visitation, and supportance of Gods Grace, all gifts given by God, are by him continued, and preserved from losse or from decay.

2. There

PART 3.

2. There is no question, that without the Grace, Protection, preservation of God, no man of himselfe alone is able to continue in the midst of so many assaults of Satan, the World, and the Flesh.

3. There is no question, that the Elect doe finally persevere in Faith and Sanctification, for whosoever persevereth not, by that selfe same not-persevering he is declared to be none of the number of the Elect; Election according to my fifth opinion presupposing an infallible foreknowledge of finall perseverance; if *there be any such*, (as Doctor Carlton late Bishop of Chichester saith) *as maintaine that the Grace of Predestination or Election may be lost, I have no acquaintance or confederacy With them.*

4. The question is not, about every beleever, for all confesse, that some beleivers of some kind or degree of Faith, may lose it: Nor is it, whether a beleever not persevering doth lose all Graces at once, or all at last, it being confessed that he may keep many, by which yet he cannot be saved, and may lose those that be essentially necessary to Salvation: as *fides mentis* may abide with an evill Conscience, when *fides cordis* cannot, but is lost by mortall sinne.

5. But the question is of a beleever whose
Faith

Faith worketh by love, whether it may be CAP. 15.
lost; and it is the same question which
heretofore was wont to be disputed in
these termes, *An Charitas amitti poterit?*
and is handled at large by *Gratian de Peni-*
tentia, distinct. secunda, where the distinction
of Charity is into $\left\{ \begin{array}{l} \text{Inchoatam} \\ \text{Perfectam} \end{array} \right\}$ begun, and
perfect, planted and radicated; and so
may Faith be distinguished (as often in the
Gospel) into *weake* and *strong*, *little Faith*
and *great Faith*, &c. Now the Question is
not, of great, strong, rooted, perfect Faith
and Charity, whether it may be lost?
but of weak, green, tender, yet true and
Salvifica, such as would save if it were held,
or if a man did depart his life in it, whe-
ther this be not many times lost? Such as
was *Peters* Faith before Christs passion,
when he feared to confesse Christ at the
voice of a Damosell; but after the Spi-
rit given in *Pentecost*, his Faith and Love
were so corroborated, *ut vires persequentium*
casus despiceret, & Redemptorem suum
libere inter flagella predicaret, as it is
there cap. 15. out of *Gregory* in *Ezek.*
bom. 15.

6. Lastly, a double question may be put,
1. Of those that are not Elect^d, whether
there be not many of them that attaine to
true

PART 3. true Faith, true Repentance, Justification and Sanctification, wherein they persevere not to the End, but lose them, and so perish.

2. Of those that are Elect, whether God permit not them sometimes to fall into hainous sinnes, as Adultery, Murther, or the like? and if so, then what their estate is while they are in those sinnes, untill they actually repent? whether they be still justified, or in state of Salvation? For the *Perseverance* of the Elect may be conceived to be of two sorts or degrees; either continued without interruption, by a constant holding of Faith and a good Conscience from the beginning to the End, which is rare: Or with interruptions, and falls, and risings againe, and renewings by repentance, finally Faith to deliver their Spirits into the hands of God, which is ordinary.

CHAP. XVI.

Of the Faith of such as persevere not, or of those that are not elect.

FOR the affirmative part in the first Question, I bring but two Texts of Scripture, *Mat. 24. 13. & Ezek. 18. 21.* The first hath the Promise of Salvation to him that continueth to the end: Out of which I collect two things: 1. That he to whom Salvation is promised if hee continue, is in the right in which hee should continue; is not onely begun and must adde or increase, but is so ripe and so perfect (as I may say) as if hee but hold out such to the end, hee shall be saved. 2. That hee who by the Promise of Salvation is excited to persevere in Faith, or in Love, is supposed possible to wax cold in love, or to deny the Faith, and embrace this present world.

These Inferences seemed strong to S. Bern. Ep. 42. disputing this very question; Si omnes qui habent charitatem, &c. If all such as were endued with love, had perseverance in love, our Lord in vaine admonished his Disciples, To continue in love: for if either as yet they did not love, hee ought not to say, Continue, but Bee in love; or if they did love already,

PART 3. already, there was on neede for him to admonish them of Perseverance, whereof they could not be deprived according to some Mens Opinion. And a little before : *Hi radices non habent, &c.* These Men have no root, who for a while believe, and in time of temptation fall away ; Whence and whither doe they fall ? Even from Faith to Unbelieve ? I aske furthermore, could they have beene saved in that Faith, or could they not ? If they could not, what prejudice is it to their Saviour, what joy to the Tempter, that they fall from thence where there was no Salvation ? It seemed to S. Jerome a good Argument which is taken from admonitions, against Jovinian, lib. 2. S. John exhorteth, *Filioli, custodite vos à simulacris ; Si omnis qui natus est ex Deo, non peccat, & à Diabolo tentari non potest, quomodo precipit ut caveant ne tententur ?*

The answer that some rest in, that Exhortations, Precepts and Promises are the meanes whereby Perseverance is upheld, is against themselves, unlesse these were infallible meanes ; for seeing the Obedience to Exhortations and Precepts is in Man who failes, these meanes doe often faile : The sixth and seventh Commandements were knowne to David, as meanes to hold him back from his two sinnes, but they failed through him : So Peters warning of his denyall

denyall, was a meanes to humble his confidence in himselfe, and to have perswaded him to beware of putting himself into danger, but he took not warning. CAP. 16.

Neither is that answer to purpose, That in regard of our weaknesse wee may easily fall, and meanes must be used for our support, but in regard of Gods Election, and Christs Intercession, wee cannot but stand fast: for wee now treat of those, whom it is yet uncertaine whether the Election of God have embraced them or no: Or howsoever if any one or two meanes be infallible, wee may be secure, all other supplies are superfluous: If two pillars be strong and sure to beare up such an house as *Sampson* was in with the *Philistines*, what neede other supporters beside?

The second *Text* of Scripture is that of *Ezek. 18. 21. 26. 27.* which by no evasion can be avoyded, if the comparison there betweene a righteous man and a wicked be well observed: for deny you any-wise that a righteous man can turne away from his righteousness and dy; and I will deny likewise that a wicked man can turne from his wickednesse and live; and so we shall, *where Scriptures*, make voyd the holy Word of God; if a supposition putteth nothing in the one, it putteth nothing in the other:

O

if

PART 3. if the wicked there whom the Text speaks of, be truly and Legally a wicked man, then the righteous there is truly and Evangelically a righteous man, for Legally righteous the Scripture knowes but one : if it bee ever seene that a wicked man turnes from his wickednes and lives, then it may as well be seene that a righteous man turnes from his righteousness and dyes.

To these places I finde no answer made by our Divines at *Dort*, from whom I hoped for satisfaction in all things : but to divers others as, *Heb. 6. 4, 5. & 2 Pet. 2.* and such like, they frame this answer ; That such places speake of initiall and precedaneall degrees of Faith, not of true justifying Faith ; men but entred a little may goe back, but not they that have attained unto true Faith : yet such beginners say they, are to be counted in the visible Church for true believers and justified persons. Of these reverend Doctors give mee leave to demand ; 1. If they be to be taken for justified persons, by what shall we know these things mentioned in the *Texts*, which they will have to be onely the *initia* and precedent dispositions to Faith, not true Faith ? 2. If these bee but *initia*, what have they more or better to give to a true Believer, than to have *tasted of the good Word*
of

of God, and of the powers of the World to come, Heb. 6. And to be purged from his old finnes, 2 Pet. 1.9. To have escaped the pollutions of the world. 2 Pet. 2.20. To have the strong man armed that kept the house, to be cast out by a stronger, Luke 11. 22. if these be the lowest and first gifts of the Spirit, what bee the highest and the last? words of sense, as Tasting, Hearing, Seeing, are not used in the Scriptures to expresse a little superficial conceit of things Spirituall, *quasi primo-ribus labris gustasse*, but rather the full, clear, certaine, deepe apprehension of them. See Job 34.3. Psal. 34.9. Joh. 6.40. Joh. 8.56.47. *Et alibi passim.*

From hence it is, that the renewing of these men againe by Repentance is so hard, or impossible, that fell from so great an height, whereas to be renewed after lesser faults is ordinary: How will these Divines of the Schoole satisfie weake ones, and our common Christians of the Country, in whom they shall not finde so much as these things which they call *initialls*? how will they perswade them, that they are in the state of Regeneration, and have that justifying Faith, whereof they say Believers may be assured; or will they exclude them out of the rank of Believers?

3. I oppose S. *Augustines* judgement in this,

O 2

which

PART 3. which must not bee refused by any replyer, *De corrept. & grat. cap. 8.* *Mirandum est quidem, multumque mirandum, &c.* It is to be wondered at, and very marvelous, that God should not give Perseverance to some of his Children, whom hee hath Regenerated in Christ, and to whom hee hath given Faith, Hope and Love; when as he forgives so great wickednesse to other strange Children, and makes them his Sonnes by conferring his Grace upon them, &c. The thing that S. Augustine admireth, is, *Cur illos Deus, &c.* Why God should not then snatch away those his children, which have lived faithfully and godlily, out of the danger of this present life, lest their evill inclinations should worke a change in their mindes. And hee refers this to the inscrutable judgements of God, most wisely and holily: But his Opinion is, that if these men had dyed in that time when they lived justly and piously, they had beene saved, therefore their faith was more than begun, they were more than seeming Christians, they were truly justified and sanctified, and then fit for the Kingdom of Heaven.

4. Lastly, I maintaine and prescribe this to be the publike Doctrine of the Church of England, by Law established: and first, Heare King Henries Protestations in the Booke before praised; In the Article of Justification

Justification : If after our Baptisme it chance CAP. 16.

us by our Spirituall enemies to be overthrowen,
and cast into mortall sinne, then is there no
remedy, but for the recovery of our former
estate of justification, which wee have lost, to
arise by Penance, wherein proceeding in sor-
row and much lamentation for our sinnes, &c.
we must have a sure trust and confidence in
the Mercy of God, that for his Son our Sa-
viour Christs sake, he will yet forgive us our
sinnes, and receive us into his favour againe,
and so being thus restored to our Justification,
we must goe forward in our battaile aforesaid.
Again a little after : And it is no doubt, but
although we be once justified, yet we may fall
therefrom by our own Freewill, and consenting
to sinne, and following the desires thereof. For
albeit the house of our conscience be once made
cleane, and the foule spirit be expelled from
us in Baptisme or Penance, yet if wee wax
Idle, and take not heed, hee will retorne with
seven worse spirits, and possesse us againe.

This I allege not for it selfe, but for the
affinity our 16. Article made in Edw. 6.
hath unto it, as a Child of the same Fa-
thers.

Article 16. Of Sinne after Baptisme.

Not every deadly Sinne willingly com-
mitted after Baptisme, is Sinne against

PART 3. the Holy Ghost, and unpardonable,

wherefore } The place for penitents, }
 } Artic. Edw. 6. } Is not to
 } The grant of repentance }
 } Artic. Eliz. }

be denied to such as fall into Sinne after Baptisme. After wee have received the holy Ghost, we may depart from Grace given, and fall into sinne, and by the Grace of God we may rise againe, and amend our lives. And therefore they are to bee condemned which say, They can no more Sinne, as long as they live here, or deny to such as truly repent

{ Place of forgivenessse, Eliz.
 { The place for Penitents, Edw. 6.

This Article my Opponents would bee well contented it had nought against them, though it were not for them: But I hope to evince it to be so far against them, that while it standeth they must needs be Heterodox in the Church of England, that preach or publish that Opinion which is now so prevalent every where, This I shall doe by three wayes.

1. By the Concession and Confession of their own friends that have complained of this Article.

2. By Analyfing the Propositions, and scanning the Literall and Grammaticall sense, to which wee are bound to keepe us,
 both

both by the Law of learning, and by the CAP. 16. Declaration of K. Charles prefixed to our Articles.

3. By Paralleling our 16th with the 12th Article of the *Augustane* Confession, from whence it was taken, and with other Doctrine of our Church in the Booke of Homilies.

1. For the first: The Authors of the *second admonition to the Parliament*, pag. 43. lin. 30. doe accuse some Bishops then as suspected of the Heresie of *Pelagius*, and for *Freewill* not onely they are suspected (say they) but others also. (Then they adde) And indeed the Booke of Articles of Christian Religion speaketh very dangerously of falling from Grace, which is to be reformed, because it too much inclineth to their Error. So they. There were then some Bishops that held this Error of falling from Grace, as it was counted by these Authors, who count also the Article too much inclining to their error. But a wiser & learned man than they, in the Conference at Hampton Court, 1. *Jacobus*, made it his first motion, pag. 24. That the Articles of Religion concluded 1562. might be explained in some obscure places, and enlarged where some things were defective: for example, whereas Article 16. the words are these, After wee have received the Holy

PART. 3. *Ghost we may depart from Grace.* Notwithstanding the meaning be sound, (saith hee,) yet he desired, that because they may seeme to be contrary to the Doctrine of Gods Predestination and Election in the 17th Article, both those words might be explained, with this or the like addition, yet neither totally nor finally. So then, if this Article did not speake dangerously of the falling from Grace, and seeme to contradict the 17th Article, this motion was needlesse. And in truth so it was, and so judged, for nothing was done to the explaining or enlarging of the Article; neither is there any contradiction betwixt the 16th and 17th Articles; and the addition of *finally* & *totally*, would have quite subverted, not have explained, the sense and scope of the whole, as I will demonstrate in the two places.

2. For the second way, by Analysing the Propositions, &c. thus I proceede: The Title is of *Sin after Baptisme*: Cleerly it is not the scope of any part of this Article (as some would have it) to define and declare that all men doe sinne, even those that are Baptized and borne againe in Christ, for this was done already in the next precedent Article, *Christ alone without sinne, &c.* But all wee the rest, although Baptized, and borne againe in Christ, yet offend

offend in many things. This need not to be said againe. But the scope of this, is to define something about the measure, degree, demerit of sinne after Baptisme, and to condemne the excesses and extremities of Opinions in this point, some aggravating this sinne too much, some extenuating it, and making of it too little : for these there be here two Propositions definitive, and two Conclusions derived out of the Definitions.

1. Against the extreme rigour of Novatus, *Not every deadly sinne willingly committed after Baptisme, is sinne against the Holy Ghost, and unpardonable.* There is the first definition: The Conclusion hence is, *wherefore the grant of Repentance is not to be denyed unto such as fall into sin after Baptisme, and therefore they are to be condemned which deny place of forgivenesse to such as truly repent :* This is a mitigation of one excesse and rigor of Opinion, and a stay to weak ones and fearfull.

2. The second Proposition is, *After we have received the Holy Ghost, we may depart from Grace given, and fall into sinne, and by the Grace of God we may rise againe and amend our lives.* This is the Definition : The Conclusion hence is, *Therefore they are to be condemned that say, They can no more sin*

PART 3. *sin as long as they live here.* This is against another extremity of certaine *Anabaptists*, that dreamed of such a perfection as of not sinning; and of other *Anabaptists* (for there was an 100. confusions among them,) that esteemed all manner of foule actions done by them that had received the Holy Ghost, to be in them no sinnes, or not to be reckoned so; to whom our men incline that hold, no sinnes in the regenerate to impeach their justification, or state of Salvation: which this branch of the Article doth directly oppose, saying, *that they which doe so fall or sinne, are departed from Grace, and need to rise againe by Repentance.* Now for amending or explaining these termes, if it should be done as King James left it to be considered, pag. 30. of the aforesaid Conference, by putting in the word (*Often*) or the like, (*We may often depart from Grace, or we may depart farre from Grace,*) This I think would little content them, since the *Psalme* saith, 73. 27. *Ecce qui se elongant à te, peribunt; succidis omnem fornicantem à te.* But if the amendment were made by putting in, *we may depart from Grace, yet neither finally nor totally,* then this also had beene a clause of Mitigation, and had not pinched them a whit against whom it was provided, nay, it had
had

had made this proposition all one with the CAP. 16. former; for what difference is there between these two, *Every deadly sin willingly committed after Baptisme, is not sin against the holy Ghost, (and) After we have received the holy Ghost, we may depart from grace, but not finally or totally,* seeing this is true, that the sinne against the holy Ghost is no other than a totall or finall departing from Grace? And whereas the Drane of Pauls used this exception of *Finally* and *Totally*, pag. 41. of the Conference; he doth it of those that are called according to the purpose of Gods Election, and not of all that are called or justified. But our 16. Article speaketh not of the Elect onely, for it saith, *We may rise againe by the grace of God;* whereas if it spake onely of the Elect, it must have said, *We shall rise againe by the grace of God:* and so must they that would have put in, *not finally, nor totally.*

Neither doth the 17. Article treating of Gods Election any thing contradict this 16. as Dr. R. feared; for although it affirmeth that all *predestinate to life are called and justified, &c.* yet it doth not say that all that are called and justified, and made the sons of God, be predestinate to life, because Perseverance to the End is presumed, where Gods purpose is predestinating to life.

PART 3.

life. But that Article we shall also cleare, and shew the consistings of these two full well without contradiction.

Thus of the Article in Branches and Propositions ; now let me note something out of words and termes : First, here is admitted and yeelded, that after Baptisme we may sin willingly. Secondly, that such a sin is a deadly sin, in phrase of the Fathers, and in the sense of *Melanchton, Loco de discrimine peccati mortalis & venialis*. 3. That this sin is not sin against the holy Ghost, but neere it, great, and fearfull, else it need not have been severed from it, and a stay made for scrupulous and timorous consciences, and to the severity of the rigorous. 4. That though such a sinne be pardonable, yet it requireth great, deep, bitter repentance, in a manner such as the ancient Church required in the solemne reconciliation *lapsorum*, to obtaine pardon of God. 5. That the phrase *to depart from grace*, is not diminutive, nor a mitigation, but an aggravation of the sin ; That after the holy Ghost received, a man should depart from grace given, is a grievous thing. *In hoc enim quisq; peccator fit culpabilior, quo est Deo acceptior*, saith the *Master*, li. 4. distin. 16. A. Jer. 17. 5. *Cursed be the man whose heart departeth from the Lord*. 6. That there is a depar-

departure from Grace in the heart of him **CAP. 16.**
 that hath received the holy Ghost, before
 he fall into sin actuall or mortall, a depar-
 ture from Grace as from a light and guide,
 from an help and strength, a departure
 from God, *a quo non locorum spatiis, sed vo-*
luntatis aversione disceditur : Aug. de genes.
 ad literam, 8. 12. *Poterat David retinere*
Spiritum Sanctum, & ab eo adjutus fuisset,
nisi volens eum excussisset, & volens aluisset
incendium in animo ortum. Melanct. de di-
 scrimine peccati. And this is formost ever,
 Man forsaking God, or departing from
 him, before God forsakes Man, or departs
 from him; for there is a departing of God
 from Man, as a punishment and fruit of sin
 committed; and of this many speak when
 they reason *de amissione gratiae, &c.* Our op-
 ponents perhaps will grant the first, that
 man sinning mortally departs from Grace,
 but God for all that departs not therefore
 from man, nor doth he take away his gifts
 of faith, or hope, or charity. To this let
Aquinas answer, 2a. 2a. 24. 12. in C. *Sed*
charitas cum sit habitus infusus, &c. But
 Love, being an infused habit, depends on the
 Action of God infusing it, who in the giving
 and preserving of love is like the Sun in the
 illightning of the Aire: and therefore, as the
 light in the Aire would cease presently, if
 there

PART 3. there were any impediment to hinder the illumination of the Sinne; so love presently is extinct in the Soule by the interposition of some obstacle that hinders Gods influence of love from comming into the Soule. But 'tis manifest, every mortall sinne, that is contrary to Gods Commandements, is such an obstacle of hindring the foresaid influence, because by that very act man choiseth sinne, and prefers it before Gods love, &c. Whereby it followes, that presently by one Act of mortall sinne, the habit of love is lost.

3. My third way to come to the true meaning of our Article, was to parallel it with the twelfth of the *Augustane Confession*, &c.

Art. 12. Augustane Confess.

De pœnitentia docent, quod lapsis post Baptismum contingere possit remissio peccatorum quocumque tempore cum convertuntur: Et quod Ecclesia talibus redeuntibus ad pœnitentiam, absolutionem imperari debeat.

Art. 16. Anglicane Confess.

Not every deadly Sin, &c. is unpardonable, Wherefore the grant of repentance is not to be denyed to such as fall into Sin after Baptisme.

Damnant

*Damnant Ana-
baptistas, qui negant
semel iustificatos pos-
se amittere Spiritum
Sanctum. Item, qui
contendant quibusdā
tantam perfectionem
in hac vita continge-
re, ut peccare non pos-
sint. Damnantur &
Novatiani, qui nole-
bant absolvere lapsos
post Baptismum re-
deuntes ad pœnitenti-
am.*

*After we have re-
ceived the holy Ghost,
we may depart from
Grace, and fall into
sinne, &c. Therefore
they are to be con-
demned, which say,
they can no more sin
as long as they live
here, or deny place
of forgiveness to
such as truly repent.*

What need many words? there is no-
thing more cleare than that this is the Do-
ctrine not onely of the Church of Rome,
from which our first Reformers desired not
to depart, but where it had departed from
Scripture and Antiquity: But also of the
Churches of upper Germany and of Den-
mark, with which ours kept most confor-
mity: So that the Calvinists are singular
and alone in their Opinion.

Other doctrine of our Church of like
nature to this, is found in the booke of
Homilies, especially in that which is intitu-
led, *Of declining from God, in the Table,*
and

PART 3. and of *Falling from God*, in the booke: Out of the first part whereof I transcribe but this sentence, pag. 54. For whereas God hath shewed to all men that truly beleeve his Gospell, his face of Mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to doe) bee transformed to his Image, be made partakers of the heavenly light, and of his holy Spirit, and be fashioned to him in all goodnesse requisite to the children of God: So, if they after doe neglect the same, if they be unthankfull unto him, if they order not their lives according to his doctrine and example, &c. He will take away from them his Kingdome, his holy word whereby he should raigne in them.

Out of the second part thereof I transcribe this sentence, pag. 57. God will take from them the teaching of his holy word, so that they shall be no longer of his Kingdome, they shall be no longer governed by his holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they shall be deprived of the heavenly light, and life, which they had in Christ whilst they abode in him, &c.

In the second tome, in the Homily of Repentance, the first part, pag. 261, 262. there is a full paraphrase upon the 16. Article according to the two parts I made of it,

it, too much to write out ; admitting that **CAP. 16.**
 we may chance after we be once come to
 God, and be grafted into his Son Jesus
 Christ, to fall into some horrible Sinne,
 and yet be received againe into favour, de-
 fining that the Sin against the holy Ghost
 is a finall falling away from Christ; that the
 promises of mercy to them that turne to
 God, *Jer. 4. Isay 55. Osee 6.* ought to be
 understood of them that were with the
 Lord before, and by their sinnes and wick-
 ednesse were gone away from him ; that
David and *Peter* were justified, yet fell
 horribly, but by repentance were forgi-
 ven.

Lastly, the prayers of the Church have
 ever beene a place from which Arguments
 have beene drawne, thus ; Against them
 that say the Regenerate may be perfect
 without sinne, Why then doth our Lord
 teach them to pray, *Forgive us our trespass-*
ses ? against them that say, they cannot be
 tempted to evill to be overcome, why doth
 he teach us to say, *Leade us not into tempta-*
tion, but deliver us from evill ? So *Jerome 2.*
lib. Contra Iovinianum.

In like manner I argue, if a Beleever can-
 not finally fall from God, why doth our
 Church pray in the Liturgie at the buriall
 of the dead, *O God most mighty, suffer us not*

PART 3. *at our last hour for any paines of death to fall from thee.*

CHAP. XVII.

Of the Persevering Faith of the Elect.

THe second question stated was of the Perseverance of the Elect, whether it be without interruption, in a perpetuall constancy, or happy if it be finall; that is, what the state of a regenerate man is, (suppose him one of the Elect, though knowne so to God onely) under some grievous Sin into which he is fallen, untill he repent.

Here I will first argue *ex concessis*, and then rest in one argument out of the Scripture.

Our Judicious Divines that were at Dort, apprehending well the danger of their Tenent, that maintaine the Regenerate sinning to be still actually in the state of Salvation, say very much of the evill plight of a regenerate man lapsed, so much as I require no more: *That he is not actually reconciled untill he repent, but verily in state of damnation, and unapt for to enter into the Kingdome of Heaven.*

Yet some things they hold fast, that they
may

may not forsake their party altogether: CAP. 17.
That which I object is, that the things
which they deny cannot stand together
with the things they grant.

1. They say first, *Though the Regenerate
so sinning be guilty, yet they are in the pur-
pose of God to be absolved.*

Ans. So they were before they were re-
generated, or repented, or beleevd
at all.

Secondly, *That they are not dealt withall
by God in rigor.*

Ans. No more are many reprobates
fallen from Faith, whom yet God
would bring to Repentance by his
long-suffering.

Thirdly, *That they have not lost jus ad
Regnum, but usum Juris; as a leprous man
hath not lost the right of his house, but the Use.*

Ans. I understand you well by a simi-
litude, but I care not for an Argu-
ment out of that place: Then be-
like an Elect person guilty of Mur-
ther, hath *jus ad regnum*; O Sancte
Paule, thou speakest too loosely,
1 Cor. 6. 9. Gal. 5. 21. Be not de-
ceived, I tell you, that they which
doe such things shall not inherit
the Kingdome of God: Shall they
not inherit that have *jus ad regnum*?

PART 3.

that have right to a Kingdome?

Fourthly, They say, *That their Universall justification is not made void.*

Ans. Truly their former absolution from former sins, is not made void: But this new sin which hath made them *Filios mortis*, and guilty of the whole law, Jam. 2. 10. needeth a new absolution, that is, a new justification from the condemnation that this sinne deserveth, for to me Remission of sinnes is justification, by Saint Paul, Rom. 4. 7. and opposite to condemnation, Rom. 8. 33, 34.

What universall justification else is I know not, unlesse it be the forgivenesse of all Sinnes past, present, and to come, which I trow your wisdome will not admit: you say truly and soundly, *Non prius, quam per exitatam fidem & poenitentiam, veniam impetraverit, actu absolutus.*

Fifthly, *Their state of Adoption remaineth immoveable.*

Ans. In the purpose of God, not in Act.

Sixthly, *There remaine Seedes, by which life may spring againe.*

Ans.

Ans. I grant that, far sooner than in an habituated wicked man, but that alters not the state of a sinner who is guilty of death : No more than the crime of a Noble mans Sonne, who hath friends in Court more speedily to beg his life.

This agreeth well with the fifth assertion of the ninth at *Lambeth*, that saith, *Vera fides, &c. non extinguitur, &c. in electis aut finaliter, aut totaliter. (in electis.)*

My one Argument out of the Scripture, that the Regenerate fallen into a mortall sinne, is not then *Filius Dei*, is taken out of Saint *John*, 1 Ep. 3. 9. *He that is borne of God, doth not commit Sinne, for his seed remaineth in him, and he cannot sinne because he is borne of God.* I shall here doe two things at once, overthrow the strongest Arguments of my Opponents for the perseverance of the Elect without intermission, for (say they) if the seed of God remaine in him, and he cannot sinne, namely, deadly, what intercision or intermission can there be of his Justification? and I shall retort the Text unavoidably upon themselves. How may this be? by the true sense of that place. The scope of Saint *John* is not, to prove, that they that are borne of God cannot depart, or change from righteousness

PART 3. nesse to sinne, or that there cannot be a succession of these two, that where righteousness was, sinne could make no Entrance, and righteousness depart, (*& contra*) for this in the Apostles time was out of Question; whence the admonitions that *they who had begun in the Spirit, should not end in the Flesh.* But his scope was to prove that these two cannot consist or stand together (which the will of the flesh would faine have,) to be borne of God, and to commit (deadly) sinne; they admitted it for true, that he that had been the member of an harlot, might by repentance become the member of Christ; and that the member of Christ might become the member of an harlot, by falling into Adultery; but that a man might be at once, together, a member of an harlot, and a member of Christ, that they utterly deny, these expelling one the other.

For this heare Saint *Jerome lib. 2.* against *Jovinian*, who abused this Text for the like purpose that many doe now adays: *Propterea inquit, scribo vobis filioli mei, &c. Therefore he saith, little children I write unto you (whosoever is borne of God, doth not commit sinne,) that ye may not sin, and may know that so long as ye shall not commit sinne, ye remaine the children of God: yea and those that*

that persevere the children of God, cannot sin; CAP. 17.
 (for there is first a departure from Grace,
 before we fall into sinne, according to our
 Article:) *What communion is there between
 light and darknesse, Christ, and Belial? In
 like manner as Day and Night cannot min-
 gle, so neither can Righteousnesse and Iniqui-
 ty, Sinne and good Works, Christ and An-
 tichrist: If we have entertained Christ in the
 Inne of our hearts; We put the Devill to
 flight presently, If we sinne; and by the gate
 of sin give entrance to the Devill, forthwith
 Christ departs. Let them consider this who
 defend David to be still borne of God,
 when he stood guilty of Adultery and
 Murther; and let them beware they be
 not made to heare that which Tertullian
 hath de pœnitentia: Sed aiunt quidam, &c.
 But some men say, they have God sure enough,
 if they receive him in heart and minde, though
 there be no signe thereof in their Actions:
 And thus they commit sinne, thinking their
 Feare and Faith safe; which is as much as
 if they committed Adultery, and yet thought
 their Chastity never the worse; or poyson'd
 their parents out of an Opinion they did God
 good service. And thus whilst they commit Sin,
 notwithstanding their Feare, they themselves
 shall be thrown into Hell notwithstanding
 their Pardon. Let them consider this that*

PART 3. say, *Peter, salve amore & salvo fide*, to have denied and forsworne his Master.

But they count it a ridiculous thing to say, we be so often born of God, as we repent of sin. It is more lamentable to fall oft into such sins, than ridiculous to be often renewed by Repentance; Stick not to the letter of an allegory too long: because in our naturall birth we are born but once, therefore in our spirituall we are borne but once, there is no necessity in this consequence, *S. Paul* was not aware of this absurdity when he said, *Gal. 4. 19. My little children, of whom I travel in birth againe untill Christ be formed in you.* As for the Unity of Baptisme the Sacrament of our new birth, that hath another Reason, whereof I need not now speak, especially seeing the prudent Divines in their preface to the fifth Article, *de perseverantia*, doe bar us from an Argument taken from the justification that is conferred in Baptisme; knowing well the Doctrine of our Church concerning the efficacy of *Baptisme*.

But to returne to the interpretation of the Text in Saint *John*: Bishop *Ridley* one of our blessed Martyrs, and a chiefe guide in the reformation of our Church in King *Edwards* time, in a treatise of his published by Master *Fox*, in his *Acts and monuments*, pag. 1672. mentioning this speech

speech of Saint *John*, saith in a parenthesis CAP. 17.

(*he meaneth, so long as that seed doth abide in him, he cannot sin.*) In the Homily of Faith the second and third parts, there is at large this proved, that *faith without good works is dead* : and often use of the sentences of S. *John* in his Epistles, the sum whereof is interpreted to be. that *Faith, Hope and Charity cannot stand with evill living* ; and againe, *cannot consist or stand without good and godly workes*, pag. 26. *Consist, and stand*, imply a being, and a presence sometimes of Faith, Hope and Charity, but a flying away, and an avoyding the place, as soone as an evill grosse worke comes in ; as well as that evill workes standing and abiding, Faith, Hope and Charity will not, cannot endure to stand and abide with them. And lest wee should thinke that S. *John* labours onely to convince them that made a bare profession of Faith, and of knowing God, and yet were not changed in their lives, nor did forbear from any sinne, that they were meere Hypocrites, and did lye in saying they were in the light, when they still walked in darknesse : Marke also that hee writeth to his owne *Filioli*, of whom hee judged better, that *their sins were forgiven them*, that *they had overcome that evill one*, 1 *Joh.* 2. 1. 12, 13. that they also sin not, that they

PART 3. *they love not the World ; that they love their Brethren : Hence hee useth so often these Phrases of abiding in him, vers. 6. of abiding in the light, 10. abiding in the Father, & in the Son, 24. by walking as God walketh, by loving his Brother, by not sinning : which things none can doe, but they must first be truly engrafted and entred as it were into Christ, in whom they are to abide : So that if they sinne, or love the World, or hate their brother, and yet say, they abide in the light, they lye also aswell as they that never were in the true light at all. Vide Origenem super numeros, Homil. 13.*

CHAP. XVIII.

Of the certainty of $\left\{ \begin{array}{l} \text{Perseverance.} \\ \text{Election.} \\ \text{Salvation.} \end{array} \right.$

THIS is an *Appendix* to the question of Perseverance ; for we can have no better assurance of the certainty of Election and Salvation, than we have of the certainty of our Perseverance, if our Election and Salvation doe presuppose and forgoe our Perseverance. The certainty we speake of is not to God, whose knowledge is infallible,

lible, and purpose unchangeable, but to us **CAP. 18.**
 here while we live, either for knowledge, or
 for faith of our Perseverance and the rest
 depending thereon.

The Divines in their Suffrage, methinks,
 speake here so variably, and take up that
 which they lay downe, and lay down again
 that which they tooke up, that I doubt not
 they will easily admit and allow these three
 Conclusions, wherein I rest, with many so-
 ber and humble spirits in the Church of
 God.

1. *That for the present time and state,*
 after much use of the holy meanes of Sal-
 vation, while hee is in *studio Sanctitatis*, and
 out of tentation, and in the peace of a good
 conscience through faith in Christ, a Belie-
 ver hath, by the testimony of the holy
 Ghost in him, a comfortable assurance that
 he hath true faith, and is now in the state
 of Salvation, which begets in him true joy,
 and fervent love, and thankfulness unto
 God. And if this be, when hee is neere to
 the end of his Race, or at the point of
 death; it may be more abundant and more
 triumphant; according to that of S. Paul,
 2 Tim. 4. 6. *I am now ready to be offered up,*
&c. vers. 7. I have fought a good fight, I
have finished my course, I have kept the faith,
henceforth there is laid up for me a Crowne of
Righteousnesse, &c. This

PART 3. This is the doctrine of the *Lutherans* against the perpetuall doubting of the *Papists*, that would have no man certaine of his estate present, no not when hee is best: But our Homily of Faith saith well, Part three, *He that feeleth his heart set to seek Gods honour, &c. such a man may well rejoyce in God, perceiuing by the trade of his life that hee unfeignedly hath the right knowledge of God, a lively Faith, a stedfast hope, a true and unfeigned love and feare of God.* Thus I understand the sixth Assertion of the ninth at *Lambeth*.

2. *That for the time to come*, as to our Perseverance to the end, especially when as yet probably we have a long race to run (as in youth) and many dangers to passe through, wee have no certaine assurance of the event, that wee shall undoubtedly persevere, but we have a sure confidence in God and his Goodnesse, that hee will not bee wanting unto us, if wee be not too too much wanting to our selves, *1 Cor. 10. 13.*

For this I referre my selfe to the judgement of the Ancients, holy men, practized and experimented Divines: *S. Austustine de Civit. 11. 12.*

Hodie non imprudenter beatos vocemus, &c. At this day We doe not indiscreetly call

call them blessed, Whom wee see live justly **CAP. 18.**
 and godly with hope of future immortality, and
 without such a crime as makes shipwrack of
 Conscience: who though they be assured of the
 reward of their Perseverance, yet are they
 found very uncertaine of their owne Perseve-
 rance: for what man is there that knowes for
 certaine he shall continue to the end, in doing
 and proceeding on in Righteousnesse, except
 he be assur'd thereof by some revelation from
 him, who touching this matter, in his just
 and secret judgement, is not pleased to informe
 all, though he deceive none.

Ambros. de bono Mortis, cap. 3. Tibi
 sacrificabo hostiam laudis, Psal. 115. &c. He
 saith not I doe sacrifice, but I will sacrifice:
 signifying that to be a perfect sacrifice, when
 every one, freed from the chaines of this body,
 shall stand before the Lord, and offer himself
 a sacrifice of praise, for that afore death there
 can be no perfect praise, nor can any man in
 this life be extoll'd truly with his due commen-
 dations, when as his latter times are so incer-
 taine. Bern. Serm. 1. in. Septuages. Quis po-
 test dicere, ego de Electis sum, &c. Who
 can say of himselfe, I am one of the Elect; I
 am one of them that are predestinated to life;
 I am of the number of Sons; because as yet
 wee have no certainty, but may be comforted
 with the assurance of hope, lest we be wholly
 tor-

PART 3. *tormented with the suspence of doubtfulness. For which end there are given us some signes and markes of Salvation, that it may be past all doubt, such an one is of the number of the Elect, in Whom those signes are to be found:— and for this cause there is a kinde of necessity, that being alwayes thus in suspence, we should be humbled with feare and trembling under the Almighty hand of God, for that we are able to know even in part what ones we are at present, but what we shall be hereafter, that is altogether impossible for us to know. Therefore let him that stands take heed lest he fall; and persevere and proceed in that state, which is a mark of Salvation, and an argument of his being predestinated.*

3. That for the certainty of our Election, besides this testimony of S. Bernard, we have S. Austugine cleere for the Negative. De corrept. & grat. cap. 13. Quis enim ex multitudine fidelium, &c. For who is there among the multitude of Believers, that so long as he lives in this fleshy Tabernacle, can presume himselfe to be of the number of those that are predestinated, because that is needfull to be conceald in this life, where puffing up is so to be taken heed of, that even by the messenger of Satan so great an Apostle should be buffeted lest he should be puff'd up.—— Many the like things are spoken, for the usefullnesse

fullnesse of this secret, lest haply any man be CAP. 18.
passed up; but even all that run well, may
feare, whilest this is bid, Whither they shall
goe. vid. plura ibid.

King Henries Booke in the first Article,
which is of Faith, well expresseth my mind
in these words; But whether there be any
speciall particular knowledge, which man by
faith hath certainly of himselfe, whereby he
may testifie to himself, that he is of the pre-
destinates, which shall to the end persevere in
their Calling, we have not spoken, ne cannot
in Scripture, ne Doctors finde, that any such
faith can be taught or Preached. Truth it
is, that in the Sacraments instituted by Christ,
we may constantly believe the Works of God
in them to our present comfort, and application
of his grace and favour, with assurance also
that he will not faile us, if we fall not from
him; wherefore so continuing in the state of
Grace with him, we may believe undoubtedly
to be saved. But forasmuch as our own
frailty and naughtinesse ought ever to be
feared in us, it is therefore expedient for us to
live in continuall watch, and continuall fight
with our Enemies, and not presume too much
of our Perseverance and continuance in the
state of Grace, which on our behalfe is uncer-
taine and unstable; for although Gods Promi-
ses made in Christ be immutable, yet hee ma-
keth

PART 3. *eth them not to us, but with condition ; so that his Promise standing , we may yet faile of the Promise, because we keep not our Promise. And therefore if we assuredly reckon upon the state of our felicity , as grounded upon Gods Promise, and do not therewith remember, that no man shall be crowned, unlesse he lawfully fight, we shall triumph before the victory, and so look in vaine for that which is not otherwise promised , but under a condition. And this every Christian man must assuredly believe. So there.*

The same seemes to me to be averred by our 17 Article, where the Counsell of God predestinating to life , is said to be *His Counsell secret to us* : and in K. Edw. Article it was repeated againe in the last paragraph, thus ; *Although the Decrees of Predestination be unknown to us , yet we must receive Gods Promises , &c.* which words doe not exclude onely our knowledge , or privy to the Counsell and Decrees of God *à priori*, but also *à posteriori* ; and not onely before wee be called , or by Grace obey the Calling, but even after faith, and after justification ; for then there is the chiefe place of the *Profit of this secret*, lest perhaps any such should be lifted up, that S. *Augustine* spake of ; but if wee may be certaine that wee may have true faith, as
we

we may ; and be certaine that true faith CAP. 19.
cannot finally be lost , as they resolve us
that would be counted the sound Divines ;
and we be likewise most certaine that God
hath elected them that persevere to the
end in a lively faith , as the Scriptures
clearly resolve us , then the Counsell of
God as to our selves that once believe , is
no more secret , nor his decree unknowne :
and by our knowledge thereof we have lost
some profit which wee had by the igno-
rance thereof, whereof we have still as much
need as ever. And King James at Hamp-
ton-Court Conference is reported, pag. 30.
lin. 20. to have said , by inferring the neces-
sary certainty of standing , and persisting in
Grace , a desperate presumption may be ar-
reared.

CHAP. XIX.

Of the last Judgement.

THe last worke of the Divine Provi-
dence executing the decree of his Pre-
destination , is the worke of the last and
generall Judgement , wherein is executed
the decrees concerning the Ends of all men,
for *Prædestinatio finium* is nothing else but

Q

the

PART 3. the foreknowledge and approbation (of decree) of the last judgement: It being true which the first of the nine Assertions at Lambeth saith, *Deus ab aeterno quosdam predestinavit ad vitam, & quosdam ad mortem reprobavit*, (though it say not, in what Order;) In the last day distributing life and death, according as from everlasting he had decreed.

Now here, as elsewhere, the Execution of the decree sheweth, what the decree it selfe was; as the building set up and finished, sheweth what was the device and plot of the builder.

But in the last judgement is shewed the execution and consequence of Ends; So that if wee admit (as we must do) that God propounded an End for himselfe to attain, namely the glory of his mercy and bounty, in giving some men Eternall life; and the glory of his soveraigne power and justice, in afflicting on other some Eternall death, hee hath the consequence and attainment of this End in the last righteous judgement.

Againe, if wee admit (as we must doe) that God propounded Ends to men, for them either to aspire unto or attaine, as Eternall life; or to shun with all feare, and if not fearing and shunning to fall into, as
Eternall

Eternall death, these Ends are attained, or CAP. 19.
executed also in the last judgement.

Moreover, if wee admit (as wee doe)
that Eternall life, at the last judgement, is
given, as a free and bounteous gift, Rom.
6.23. And yet also as the reward and crown
of Righteousnesse, 2 Tim. 4. 8. And that
Eternall death is then inflicted as the wages
and punishment of sinne, Rom. 6.23. and as
the demonstration also of Gods *soveraigne*
Power and Dominion (yet with justice and
equity,) Rom. 9. 21, 22. If these things be
most certaine Truths, (as they are,) it can-
not be conceived by ordinary humane un-
derstanding, how a decree of these things
could be made before the foundation of
the World were laid, without Gods Pre-
science, as life is a reward, and death a
punishment, seeing no justice can prepare
reward or punishment, but upon suppo-
sall or foreknowledge of good, or evill
deserts: Nor without that Prescience of
God, which wee call (after our manner
of understanding) *simplicis intelligentia*,
simple and naturall understanding, as life
Eternall is a gift of his free goodnesse, and
as death Eternall is a Declaration of his
supreme Dominion and Lordship; and as
in both he doth attain that high End, which
he seeketh for himself, *his own glory*.

PART 3. Let the prudent Reader ponder this a little, because it seemes to mee to cleare my maine and prime Proposition, That Prescience is necessarily to be put into the definition of Predestination; and yet not every Prescience, but that which is in the first, highest, simple, naturall understanding of the Almighty, as that which is most proper and fit for the Prime Author, and supreme Disposer and Ruler of all things, whereby a trim composition and comprehension together may be made of those things that most men through contention doe separate, nay oppose one to another. *Prosper* shall helpe with an expression of his of the best part of this Notion, Epigra. 28. Si omnes homines simul consideremus, &c. *If we consider all men together, whereof some may be saved in mercy, some others damned in truth; all the wayes of the Lord, that is, his Mercy and Truth, are distinguish'd by the End: But if wee looke onely upon the Saints, these wayes of the Lord are not descryed; for there Truth is not to be distinguish'd from Mercy, nor Mercy from Truth, because the blessednesse of the Saints is both from the Reward of Grace, and Retribution of Justice.*

This sentence cleareth the most doubtful part, for that eternal death is *de retributione*

tione justitia, is a truth so cleare, and not possible to be decreed, from before time, without foreknowledge of sinne, as my Opposites therefore love not to argue about Reprobation, or if they doe, they fly to the Dominion and Liberty of God, as a Lord absolute and unaccountable, to exclude Prescience even here, if it were possible: But for Predestination to eternall life, because it is the gift of God, they are confident it may be decreed without Prescience what man will doe; which they well might seeme to have some colour for, if the blessednesse of the Saints were onely *de munere Gratia*, and not also *de retributione Justitia*: But why strive they to separate and dis-joyne those things which God hath joyned together, he having made the blessednesse of the Saints to be the retribution of Justice, out of his Prescience of their labouring to attaine their end, life; and to be also the gift of his Grace, out of his owne understanding what will bring them to happinesse, if he grant them these benefits, whereby he shall also attain his end, the glory of his free love In giving eternall life to whom hee will; both these being understood and knowne, before the very existence of men, or any act of his be allowed to be by any decree of the will

PART 3. of God ; that is, onely upon condition or supposition , if hee please to will the Creation, Calling, Governing of the Saints, in such sort as he foreknowes will bring forth life unto them, and this be a way of Glory to himselfe.

In summe, this judgement being *ex prae-
ritis*, the predestination of it cannot but be *ex praevisis*.

The Judge whom God hath ordained for that day is Christ the Lord, God and man, not the Father himselfe immediatly ; the reason is, *Joh. 5. 22, 23.* *that all might honour the Sonne, as they honour the Father ;* and the reason of that is, because as the Father hath Created, so the Sonne hath Redeemed mankind : And this shall be the great crime upon which the World shall be judged, *Joh. 3. 19.* *That light is come in-
to the World, and men loved darknesse more
than light ; and Christs Word shall judge him
in the last day, whosoever hath rejected Christ,*
Joh. 12. 48. as after the Gospell is preached any where, the rule of judgement is, *Mark.
16. 16.* *He that believeth and is Baptized
shall be saved, hee that believeth not, shall
be damned.* But S. Paul more fully, *2 Theff.
1. 8.* *When the Lord Jesus shall be revealed
from Heaven, to recompence rest to them
that have beene troubled for his Truth, and
in flaming*

in flaming fire taking vengeance on them that know not God, and obey not the Gospell of our Lord Jesus Christ. The severity of the last judgement, in flaming fire, rendring vengeance. The particularity of the Persons, we must all appeare before the judgement Seat of Christ, 2 Cor. 5. 10. The specialty of causes which God shall judge, the very secrets of men by Jesus Christ, Rom. 2. 16. When as many as have sinn'd without Law, shall also perish without Law, vers. 12. having had a Law written in their hearts; which is as much as that vengeance shall be rendred to them that know not God, as Tertullian saith, *Illius etiam est ignorantes Deum plectere, quem non liceat ignorare*; when those that have sinned in the Law shall be judged by the Law, and they that have not obeyed the Gospell, shall be judged by the Gospell, by the like proportion. This specialty of causes argueth I say to mee, that Originall sinne, which is one just cause of death, shall justly be alleged against them that have had no other cause of condemnation in them but this, as against all Infants that have dyed, and have not this sinne purg'd by the lavacre of Regeneration, either in act or vow of the Church: but to allege it against them that have lived to yeares capable to know God, and

PART 3. to obey the Gospell, and perhaps have by Baptisme that sinnes forgivenesse sealed unto them, as it seemed strange to Doctor *Whitakers*, that any man should be Reprobated for that sinne which is forgiven him; so it seemeth strange to mee, that those sinnes should be alleged against a man, for which hee is condemned, and yet for which he was not Reprobated, since the sentence of Reprobation is the heaviest and most wofull sentence that can be, as that which drawes after it the sentence of Condemnation, as the fourth Assertion at *Lambeth* saith. I conceive, the same sins for which the wicked are condemned at the last, were the sinnes for which they were written Reprobates before all dayes, *Jude* vers. 4. altogether, first and last, great and small; but especially their finall impenitency, and obstinacy in sinne; else, what needed this exactnesse of differencing the specialties of causes? Or how doth it more burden the guilty to heare of their severall crimes, when they all were rejected in the common case of mankinde fallen, and from thenceforth unable to arise and amend, having neither Saviour to die for them, nor Spirit to call them, nor helpe to heale them, all which Reprobation hath excluded and debarred them from, or these from them? God will overcome

overcome in judgement, but not by plead- CAP. 19.
 ing his prerogative, or his Sovereigne
 power, or by putting men to silence with
 his greatnesse, (else *Abraham* was too bold
 to expostulate with God, *shall not the Judge*
of the whole earth doe right ?) but by Justice
 and equity; else, hee would not offer him-
 selfe to be tryed, *Isay* 5.3. *Iudge I pray*
you, betwixt mee and my Vineyard, what
could I have done more to my Vineyard, that
I have not done in it ? God will convince
 the ungodly, and put them to silence and
 shame by their unthankfulnesse and stub-
 bornnesse against his abundant goodnesse,
 patience, and long-suffering shewed unto
 them.

Let mee take my leave of the ingenuous
 Reader, by leaving with him my doubt, and
 my resolution thereof, expressed in the
 words of the grave Cardinall *Sadolet*, no
 carnall man, nor enemy to Truth, as his
 times had light; In his Commentaries up-
 on the Epistle to the *Romans*, pag. 1178.
 hee brings in this Objection; *At enim ex*
contaminatio genere oriundi, &c. But
even wee being borne of a corrupted origi-
nall, are now by nature it selfe made to
destruction, that those whom God passeth by,
and doth not call unto himselfe, might have
no just cause of complaint : To this hee
 answereth .

PART 3. answereth thus ; *At ego video , &c. But I conceive in the judgement of the World to come, Christ Iesus will not so passe the sentence , who shall then sit in judgement for his Father, upon them whom he hath condemn'd, as thus to pronounce, Seeing you proceeded out of the corrupted loines of Adam , and have contracted the fault and guilt of your Parents, for this cause doe I sentence you to eternall torments : Hee shall not pronounce thus ; But what then shall he say ? Goe yee cursed into everlasting fire, for yee saw me an hungry, and fed mee not, &c. But these are not the common sinnes of all mankind , but the particular faults of every particular man, which therefore shall then be specially objected to every one , lest in that sharpe torment and grieve of minde , they should presume to beg mercy of God, who themselves have denyed mercy to their poore Brethren craving it.*

CHAP. XX.

*An Abridgement of the whole Doctrine
of this Booke.*

TEXTS the Foundation of it ;
*Acts 15. 18. Knowne unto God are all
his Workes from everlasting.*

Psal.

Pfal. 135. 6. *Whatsoever the Lord pleased, CAP. 20.*
that did he in Heaven and in Earth.

Rom. 8. 29. *Whom he did foreknow, he did predestinate.*

1 Pet. 1. 2. *To the Elect according to the foreknowledge of God the Father.*

Ephes. 1. 3, 4. *Blessed be God who hath blessed us with all spirituall blessings in heavenly things in Christ, according as hee hath chosen us in him, before the foundation of the World.*

To conceive aright of the Order and Manner of the Divine Predestination in the Minde of God, revealed unto us in the holy Scriptures, after our manner of Understanding; It is necessary to consider something of the Nature of God, who did predestinate; and something of the Nature of man, who was predestinated.

*Of the Nature of God chiefly in this matter
must be considered with humble
Reverence,*

His infinite Understanding or knowledge.

His just Will.

His Sovereigne Dominion.

His knowledge may be conceived of two sorts, that which is called *Scientia Visionis*, knowledge of Vision, or that which is *scientia simplicis intelligentie*, knowledge of

PART 3. of simple, or meere Understanding, that is called also *scientia libera*, because it followeth some free act of the Will of God ; this is called *Naturalis*, Naturall ; because it is in God, who is of Infinite Understanding, before any act of his Will be supposed to have passed.

His *knowledge of Vision*, or of sight, is onely of those things which either have, or shall have a being, and therefore this knowledge is after Predestination, and builded upon it ; for when Predestination hath decreed what things shall be, then God by his Understanding of Vision doth know them, as beholding them : Seeing then this knowledge is after Predestination is finished and concluded, it hath no place in the Act of God predestinating ; neither can any thing that is under such knowledge or sight, be any cause or rule of Predestination : whence it appeareth that *Rom. 8. 29. Whom he foreknew he did predestinate*, such foreknowledge of Vision cannot be understood, seeing there Foreknowledge goes before Predestinating, as Predestinating goes before Calling, and Calling before Justifying : So that they speak improperly, that use the termes of *prævisa fides*, for *fides Præcognita*, in the Question, *whether Faith foreknown have any place in Gods Predestination :*

destination : with this knowledge then of CAP. 20.
Vision, we have no more to doe in this matter.

Gods knowledge of *pure* or *simple Understanding* is of the same things that are predestinate to be, but before they were predestinated, and of infinite things more, besides them : all which it understood and compared together, before any thing was decreed or determined to be.

This knowledge is founded on Gods Omnipotency, for he knoweth his owne power, and so it is of things but as possible to be, if he please to give them being : and he knoweth also by this his Understanding (if he please to give them being) what will be their Operations and effects, and what may flow or issue from them, either as they are Naturall Agents or Voluntary : So by this meanes the knowledge of God ariseth to an infinitenesse, and *to be without number*, as the *Psalm*. saith, 147. 5. But if it should be limitted to these things alone, which have a being, and are within the circle of heaven, or within the compasse of the ages of the world, the knowledge of God should in a sort be finite, since these things though to us they be many, yet certainly they are finite.

Now the first act of Predestination was
in

PART 3. in choosing these things to be which now are, and the decree to put them into being, refusing and rejecting infinite other things, which God knew as possible as these, and which might have been, if it had pleased him. But of this predestination of all things that are, and the rejection of such things as are not, our inquiry and dispute is not, but of Angels and Men that have a being, in what order and manner some were predestinated to life, and some rejected. To which my answer is, that this was not done without that selfe-same foreknowledge of simple Understanding of this part of the world, Angels and Men, which was used in the predestinating of the whole;

That is to say;

1. That God did Understand, that if it pleased him to create among other his glorious workes, some creatures endued with reason, and of a free Nature, they would be more fit than the rest for him to shew forth in them his wisdom, goodnesse, bounty, justice, mercy, fidelity, and all his glorious properties, yet it remained at his pleasure to create them or not.

2. That he did understand, that such creatures according to their freedome would vary in their choices, some cleaving fast to good, some declining to evill; he
knew

knew this not onely in generall, and as possible, but particularly the very persons (if they were created, and put to the tryall) yet it remained at his pleasure to create them, or to try them, or no, to permit or hinder any of them in their choices, which he knew how to doe if he would.

3. That he did understand, that of them whom he knew would forsake their first good estate (if he permitted them) hee might justly forsake some, and punish them for their rebellion: or he could find means to restore them, and reconcile them to himselfe: but yet he determined neither.

4. That he understood that it might be more justifiable and equall, not to spare Angels, but to shew mercy to Men, as more fraile and weake, as also deceived by Angels; Yet he would consider what to doe.

5. That he understood, that if he should out of that mercy, provide excellent meanes, sufficient to raise men fallen, and to restore to them power and freedome to work like reasonable and free Agents, in the Use of those meanes to their Salvation; he understood, I say, that among many some would thankfully receive his mercy, some ungratefully reject it, for the sake of
the

PART 3. the pleasures of sin : the very particulars he knew, of al his own mercies in their severall degrees and varieties, of all the Persons in their severall conditions and events : but still the determination what should be done, or permitted of all this, was as it were held in suspence.

6. That he understood, that if he should condemne them, that had refused his many mercies, and should receive them to favour that returned to him, he should doe justly to the one, and mercifully to the other, and judge them all righteously. But all these things, understood from the first to the last, from the beginning to the end of the world, with every particular circumstance (the same that now are under execution) I say understood them as under condition, and with supposition, if it shall please the Sovereigne Lord to determine and decree to put them into being, and into act, were brought, and presented to the wisdom, counsell, and will of God, to allow or amend, to approve or to alter, or to decree and establish them for ever ; which after long and deep contemplation (that we may still speak after our poore manner of Understanding) it pleased the onely wise God, and Lord of all, upon them to pronounce this mighty word or decree, *Fiant,*
let

let them be so: This frame, this Order, CAP. 30.
these Causes with their Effects, these bene-
fits, these Mercies, these Judgements, these
Ends, glory to some, shame to others;
Let them be established and ratified to the
glory of the divine wisdom, justice, Grace,
power and holiness; Amen, Amen, Amen,
said the blessed and eternall Trinity.

Thus the *Will* of God coming to his
knowledge maketh the Decree of
Predestination, which Knowledge
or Understanding alone doth not.

Of this *Will* of God we are further to
consider an essentiall property of it, and a
necessary distinction.

The Property of the *Will* of God is to
be free, absolute, independent, to proceed
out of no cause, but out of himselfe; in so
much as even his occasioned will had liber-
ty not to have taken the occasion: from
whence it followeth, that the things pre-
destinate cannot be causes or motives of
their predestination, neither are things pre-
destinate out of Prescience of simple under-
standing such, for therein all things were
knowne yet but as possible, and having no
subsistence at all, being as possible never to
be, they could not be movers of Gods Will
to will them. They are deceived therefore
that think Predestination out of Prescience,

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makes

PART 3. makes Gods will to depend on Mans Will, or to be a conditionall or uncertaine Will; nay, a decree out of this Prescience of simple understanding concludes Gods Predetermination to be as absolute, free, certaine, infallible, as his Omniscience is infallible, and his Will free, and his Power supreme, or as any other way or manner of understanding this mysterie can conclude it.

The Distinction of the *Will* of God is that of *Damasen* out of *Chrysostome*, into his Antecedent, and Consequent Will: That is his chiefe and primary Will, proceeding out of himselfe, or out of his owne goodnesse, and therefore is called by *Anselme*, *The will of his Mercy*; This other is his occasioned will, or the will of his Justice, as the cause now standeth: Out of the first proceedeth all the good of Grace and Glory, which the reasonable creature receiveth; Out of the second proceedeth all the evill of Punishment and Revenge (for the evill of Chastisement may proceed from love, and so from the first Will, as good) that an offender suffereth or endureth. From the first of these floweth that part of Predetermination, which is to Life; which decreeth to give those meanes and benefits, which understanding knowes will be saving to such men, if they be given them

them, which is the very decree of *Election*. *Cap. 10.*
 From the second of these floweth the other part of Predestination, which is to Wrath; which decreeth to give but those meanes and benefits which foreknowledge understandeth will faile to be saving to some men, through their extreme fault, and to inflict Death upon them for their fault, which is the *Decree of Reprobation*. And thus much is enough of the Will of God.

Of Gods Dominion.

The third excellency in the Nature of God seene especially in his Predestination, is his *Soveraigne Lordship and Dominion*, called by the Apostle *ἐξουσία*, *Rom. 9. 21.* whereby he hath right and power to dispose of his creatures at his pleasure (yet with wisdom and justice according to his Nature,) and by which he is accountable to none for his so doing.

From hence an answer is given to any that shall aske a reason, Why God allowed and allotted unto these men the meanes which he foreknew would bring them to Glory, and settled the End, Glory and Eternall life upon them? and why he permitted any at all to perish, or why these rather than others, when he foreknew their Ends would be unhappy through their

PART 3. owne fault, when he could have remedied, and have so disposed things out of the Treasures of his wisdom and knowledge, whereby these also might have been saved, and others that are saved might have perished?

The Answer, I say, to this is, out of the *Dominion* of God, that it was his high pleasure to have his Justice manifested, as well as his Mercy, and his Justice in these, as his Mercy in those, out of the same his pleasure, without wrong or injustice to any, with free & frank bounty to others, as Lord of his owne things. Thus is that verified in God, as the supreme Cause, disposer and ruler of all, (then when all things were in contriving and ordering how they should be) *to have Mercy on whom he will, and to Harden whom he will*, Rom. 9. that is, not to helpe him farther whom he findes to faile under sufficient helpe already given him.

Here is to be seen that Masse or lump of Mankinde, out of which the great Potter made Vessels to honour, and to dishonour, namely the whole race of men, from the first man to the last, under all circumstances accompanying every particular both on Gods part, and also on Mans, knowne and considered by the Naturall
and

and simple understanding of God : for CAP. 20.
then they were as a Lumpe without deter-
mined formes, capable of any change, or
amendment, which the great workmaster
might please to have : For as God by his
Soveraigne power, makes of the same
Earth some peece gold, some lead, or baser
stuffe ; so of Mankinde, he made some to
holinesse and honour, some he permitted
to be defiled and come to dishonour :
But with this difference, that there his own
hand did all, as working upon a dead and
senselesse matter, here he worketh upon a
living and reasonable creature, whose Na-
ture we must suppose and provide to be
preserved in Gods working upon it : for
in comparisons, as there must be some like-
nesse, so the differences must be marked, as
the Nature of things compared doe differ,
else nothing is more fit to deceive with,
than a similitude.

Thus much for the Consideration of
the Nature of God, who did Predestinate :
there followeth the consideration of the
Nature of Man, who was Predestinated.

It pleased the most wise and omnipotent
Creator, amongst other his glorious works,
to conceive one more admirable and ex-
cellent than the rest ; To subsist of a mixt &
compound Nature, of Spirit and of flesh.

PART 3. By the flesh inferiour to the Angels, by the Spirit superiour to beasts, to whom he might say, *Be not as the Horse & as the Mule that have no understanding*; For he would make him a reasonable Creature, and so a free Creature; not free to be under no superiour, or to be absolute and sufficient in himselfe to himselfe, and independent on any other (for this belongs onely to God himselfe) but in such things as he should will or nill, the Nature of his will to be free, and at liberty to choose, or refuse, this or that, to be the Master and owner of his owne Acts, to be thereby capable of righteousness, or of Sinne, of doing good or evill, of obedience or disobedience, and thence a Subject of praise or punishment, of bounty or of Justice, which no Creature could properly be, that is not free in Will, and loose, and at liberty from all kinde of Necessity.

This perhaps may be said to be true of the first man *Adam*, in his Creation; but since his fall, that freedome of man is to all kind of things decayed, and to things Spirituall utterly lost: which being granted, yet this is to be added; That God who knew and permitted this fall, and losse, knew also how to provide, and to prepare graces of his powerfull Spirit, to restore
and

and supply that which was lost, and how to give a new Commandement, or make a new Covenant with man fallen, fit and proportionable to the impotent will of Man, and to those graces of his Spirit, which he would be ever ready to supply, either preventing man, or working in him, or assisting, helping, protecting, preserving him, as need shall require: So that this Noble creature still might hold and keepe the place and ranke of a free Creature.

For we may not think that the wisdom of God made such an one to shew him to the Angels, and to the world, and ever after to have banished him out of the world: or to have admitted so notorious a defect in this Universe, that there should not be found in it, the noblest Nature of things here below, above a day or two, in the very infancy of the world; and ever after men should all either be necessarily evil, or necessarily good, after the *Manichees* heresie, seeing God created man to be the Subject of his righteous Judgement: The old saying therefore must be remembered; *If there be not the Grace of God, how shall God save the World? If there be not Freewill in Man, how shall God judge the world?* Grace is to be defended so, as we doe not

PART 3. subvert the freedome of mans Will, and the Freewill of man is to be defended so, that we doe not evacuate the Grace of God.

To conclude with uniting the consideration of these two Natures together of God and man, in our conceiving the Order and manner of the divine Predestination.

Seeing the Nature of a free creature is the Subject and the roote of most contingency in the world, and the Natural knowledge of God, or his simple Understanding, is the infallible foreknower of all future contingents, even conditionall, if God please to create such a free Creature; it followeth from hence, that a just Decree before all time, what shall become of every free Creature in the end of time, cannot possibly be conceived by us to have beene made, but as proceeding from that infallible foreknowledge, which is in God, of every mans workes, since he *will render to every man according to his workes.*

And againe, because the same Decree doth proceede from a Sovereigne Lord, whose Will is absolute, who will be debtor to none, but will have all debtors to him; it followeth againe, that the foreknowledge out of which the Decree proceedeth, can be

be no other (after our manner of Understanding) than that of Gods Naturall, simple understanding of things, when they were but as possible, before any Decree was made, that they should be created or come into being. To which knowledge when the omnipotent will of God adjoynded it selfe, an infallible an unchangable Decree was made, that things should be such as they are now, Necessary or Contingent, Meanes or Ends, Causes or Effects, such as foreknowledge had apprehended them, and understood them; so that the Salvation of every man, who is saved, is from God, and the Perdition of every man that perisheth, is from himselfe. To

God onely wise, the Gracious and

Righteous Lord, be all Ho-

nour, Glory, and Domini-

on for ever,

Amen.

Irenæus lib. 2. cap. 34.

Sufficient quæ dicta sunt: Nec enim oportet, quod dici solet, universum ebibere mare, cum qui velit discere, quoniam aqua ejus salsa est.

C H A P. XXI.

An Analysis to the 17th Article Confessionis Anglicanae.

TO make manifest how perfect a consent the fifth Opinion hath with the Confession of the Church of *England*, in the 17 Article, which is of Predestinated and Election, and to shew who are worthy to be accounted Heterodox from the Church, I most humbly crave leave to Analyse and explicate the said Article.

In doing whereof I desire the judicious Reader to consider with mee three things.

1. The *Scope* and *Intent* of the Article.
2. The *Parts* and *Paragraphs* with their Connexion.

3. The *lowest* and *particular termes* in every part, and that in their literall and Grammaticall sense, as wee are commanded by His Majesties Declaration, and according to those places of Scripture from whence the termes are taken so religiously, as nothing could be better.

- I. The *Scope* of the Article is,
 1. To establish an Unity of Doctrine

in the high point of Predestination and Election, among the members of this Church. CAP. 21.

2. To direct them to the right use of this Doctrine, and to prevent abuses.

2. The *Parts* and *Paragraphs* distinguished to the Eye in most Editions are two.

The first from the beginning to these words, *They attaine to everlasting felicity* : This hath respect chiefly to the First end, the establishing of the sound Doctrine of Predestination.

The second beginneth at these words, *As the Godly consideration, &c.* and reacheth to the End : This hath respect chiefly to the Second ; To direct the Church in the direct use of this Doctrine, and to avert abuses and scandals.

3. The *lowest* and *particular termes* will come to be considered in their own places, as they lye in every Paragraph.

The first Paragraph that concerneth Doctrine hath two Branches :

The first, the Definition of Predestination.

The second the Description of the Execution and Manifestation thereof.

The

PART 3.

The first branch, the Definition is set downe in these termes; *Predestination to Life is the Everlasting purpose of God, whereby before the Foundation of the World was layd, he hath constantly decreed by his Counsell, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankinde; and to bring them by Christ to everlasting Salvation, as Vessels made to Honor.*

Here be two things { *The thing defined.*
to be considered { *The Definition.*

The thing defined is *Predestination to life*, which very terme admits another *Predestination*, which is to death; though the Article say nothing expressely of it, or of *Reprobation*. Not as if God decreed nothing what to doe with wicked men, or had not a purpose to glorifie his Justice in them, or were not certaine in his knowledge, who and which they would be: nor as if the Church shund to touch upon that string as harsh and unpleasant: (The Doctrine of *Reprobation* being as profitable to drive men from the wayes of wickednesse that lead to perdition, as the Doctrine of *Predestination* is profitable to draw men into the wayes of rightcousnesse, being rightly understood:) But the reason why the Article sayes nothing directly of *Predestination*

destination to death, or of Reprobation, is, because it is easily understood by the contrary, whereof the Article saith so much: for if Predestination to Life be the purpose of God to deliver from curse; then Predestination to Death must be the purpose of God not to deliver from curse and damnation those whom hee hath not found in Christ, 2 Cor. 13. 5. but to cast them into everlasting fire as Vessells to dishonour.

The Definition followeth; That *Predestination to life is the everlasting purpose of God, &c.*

Here I crave leave for cleare understanding to sever and put asunder the essentiall parts of the Definition from the Adjuncts and ornaments that are annexed to every severall essentiall part, to make every part more compleat, perfect and comely.

The substance of the Definition is this; *Predestination to life is the purpose of God to bring to salvation those whom hee hath chosen.*

Here are three things:

1. An inward Act, *his Purpose.*
2. An outward Act, or End purposed, *To bring to salvation.*
3. The subject upon which the purpose settles the outward Act or End, *Those whom he hath chosen.*

To

PART 3. To every one of these there are severall Adjuncts, making them more full ; as to the Purpose of God is adjoyned,

1. That it is an *Everlasting purpose before the foundation* &c.

2. That it is a Purpose whereby hee hath decreed ; So it is a Decree aswell as a Purpose.

3. That what was decreed, was constantly decreed.

4. That it was decreed *suo consilio*, by his own Counsell ; so a wise decree made by Counsell ; a free decree made by his owne Counsell, κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.

5. That this Counsell is *secret to us* ; So it is a *hidden purpose*, nobis quidem occulto (saith the Latine Article :) all these inform us concerning the nature of the inward Act.

The outward Act or End purposed, To bring to Salvation, hath these adjections or amplifications :

1. The state and *Terminus à quo*, from whence these are brought, from curse and damnation ; To deliver from curse.

2. The meanes by whom they shall both be delivered from curse, and brought to Salvation, that is, by *Christ*.

3. This is illustrated by a similitude out of

of S. Paul, Rom. 9. 21. *as vessels made to CAP. 21.*
honour.

To the Subject upon whom the purpose
setleth the outward Act or End,

The *Chosen*, these things are added.

1. That they were *chosen in Christ*.
2. That they were *chosen out of Man-*
kinds.

Thus you have the essentiall parts of the
Definition, and the Adjuncts to every
part, which I separate not, as if the Adjuncts
might be spared in the Definition, but onely
for the clearer contemplation of them
being severed and singled one from ano-
ther.

Now if I take these againe into confide-
ration, I must joyne to every of the three
principals his accessories also, as I have layd
them out.

And here some man would thinke, I
were bound to begin with the first thing
named in the Definition, The *everlasting*
purpose of God: but I can give him a reason
why I must doe otherwise: for in the Lo-
gicall and Grammaticall construction of
the Article, there is here expressed one
higher, prior, eternall Act of God, *viz. to*
have chosen some out of Mankinde in Christ,
before the other act of his Purpose or de-
cree, *to deliver from curse, and to bring to*
Sal-

PART 3. *Salvation those whom hee hath chosen :* for though in truth both these be coeternall, yet in order of nature (after our manner of understanding, and by the words of our Article) one is before the other ; *choosing in Christ*, before purpose to *bring to Salvation* : for the purpose is to *bring to Salvation those whom hee hath chosen* (saith our Article,) which is agreeable to the words of S. Paul, that *purpose is according to Election, Rom. 9. II.* but that which is according to another, is after that according to which it is framed : so if wee shall place things according to due order (and of order is our principall inquiry,) Predestination to Life may be thus defined; *Gods choosing of some in Christ out of Mankinde before the Foundations of the World were laid, and his everlasting purpose to deliver them from curse, and to bring them to everlasting Salvation, by the same Christ, in whom they were chosen.* And I appeale to any reasonable man whether this change doe offer any violence, or wrong to the words of the Article.

Now in good time commeth this terme (*chosen in Christ*) first to be examined, as that wherein lyeth the issue of this Controversie, Whether Christ was considered in the very act of choosing his Elect? and full well did the Article keepe the words
of

of the Apostle ; that whosoever hath the Apostle (if that were not enough,) hee may be sure hee hath the Article also for him. Let us try out therefore the meaning of the words of the Apostle, *Eph. 1, 3, 4.* CAP. 21.

1. To take from *Arminius* the envy of his Interpretation, hear what *S. Chrysostome* long agoe wrote upon this place ; *Quod dicit, perinde est, ac sic dicat, per quem nos benedixit per eundem & elegit.* And a little after, *Quid est in ipso elegit ? per eam, quæ in ipso habenda esset, fidem ; hoc præsstitit priusquam ipsi essemus, magis autem priusquam mundi huius jacerentur fundamenta.* The Commentary ascribed to *S. Ambrose* thus writeth upon the Epistle to the *Ephesians* ; *Sicut elegit nos in ipso: præsciens Deus omnium scit qui credituri essent in Christum, sicut dicit ad Rom : Quos præscivit & vocavit non solum ex Iudeis, sed etiam ex Gentibus.* So by these as purpose is according to Election, so Election is according to foreknowledge, *1 Pet. 1. 2.* and foreknowledge of what ? of Christ and faith in him.

And this was the common Opinion of the Fathers before *S. Augustine*, although they were not ignorant of the grace of God, nor of the superiority of it, and power of it over all the infirmitie, and indignity of man.

S

2. But

PART 3. But to let passe authorities ; consider wee secondly the very Text , *God hath blessed us* *πάση ἐνλογίᾳ πνευματικῇ*, *With all Spirituall blessings by Christ* : but that it is a spirituall blessing , not onely our Article confesseth , when it saith , wherefore *they that are endued with so excellent a benefit of God* , &c. but also the Apostle who maketh it the prime , the patterne , and the leading blessing, by saying ; *Hee hath blessed us with all spirituall blessings*, *καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ* : So that this is the chiefe and exemplary blessing, *to be chosen in Christ* ; as to bee justified in Christ , to be sanctified and glorified be following blessings imitating the first : And if wee were elected without respect to Christ , then have wee one spirituall blessing , (and not the meanest ,) but the first and the greatest , and not from or by Christ , contrary to the Apostle saying , *God hath blessed us ἐν πάσῃ ἐνλογίᾳ*, *in Christ* : Christ is therefore not onely the head of the Elect , but also the Fountaine and Foundation of Election : God not choosing Christ for an head, untill hee knew his Members , and together with him choosing them : else this great grace and benefit of Election shall flow out of some other Fountaine than Christ.

3. Consider, that when these words, *he hath chosen us in Christ*, bee interpreted, *Hee hath appointed us to Salvation to be obtained in or by Christ*, applying Christ to our obtaining Salvation by him, and not our Election and choosing; marke, I say, our Article to despise this interpretation; when it plainly severs these two, and pre-
 severeth them both distinct, *to choose in Christ, and to bring to Salvation by Christ*: So that Christ is as wel respected in our Election, as in our justification and glorification, which are things obtained to us by Christ: if therefore Election bee *virtutis signum*, as *Chrysostome* saith on *Rom. 8. Quis intentabit crimina adversus Electos Dei?* All that vertue which the chosen did approve was from Christ, in whom hee accepted those, whom hee found in him, not from faith, not from works, but from Christ, as it is in the cause of Justification.

If it be objected, that by this the Election of God is quite taken away, and his Justification is onely left him; for to take Believers is an act of Justice, and not of choise: I answer, that Election and Justification differ not in this, that Faith in Christ is requisite to Justification, but not to Election, but the difference lyeth in a
 S 2 difference

PART 3. difference of time, though in both faith in Christ be requisite: The difference in time is this: Before the Decree of God be past, or when the Decree is past, and gone out; while the Decree was in making, or was not yet determined, that which did conclude it and determine it, was choice and not justice; for then God is said to have chosen Believers in Christ, because when things were under deliberation and consultation what should be done, choice had place and swayed all. But after the Decree is pronounced and established, when God beholdeth a Believer as infallible *futurum*, then he justifyeth properly, and electeth him not: for his Election is already upon the infallibility of Gods foreknowledge, and the immutability of his Will. And this difference onely observed, the Doctrine of our Election in Christ doth strongly confirme our Faith of Justification and Salvation by Christ, as our *Article* saith after: And our Justification by Christ doth much enlighten and cleare the Doctrine of our Election in Christ, according to the three *Hypotheses* of *Melancthon*, *loco de predestinatione*.

1. *Indicandum esse de Electione ex Evangelio.*

2. *Totum numerum Electorum propter Christum electum esse.*

3. *Non*

3. *Non aliam justificationis aliam Electionis esse causam.* CAP. 21.

Thus much of the first addition chosen,
Chosen in Christ.

2. The Second Adjunct unto chosen is, that they were *chosen out of Mankinde*; Then by our *Article* all Mankinde was not chosen, but some out of Mankind; yet all Mankind was considered in the Omniscience of God, from the first man to the last; for he that chooseth out of all, must weigh and examine all.

Out of Mankinde, not out of Angells kinde; for seeing the Election is in Christ, and Christ tooke *not hold of the nature of Angels*, but of humane nature, the Election must be out of humane kinde, as taken hold on by Christ: Christ being provided and Preached to humane kinde, as one Mediator betweene God and Man, *The Man Christ Jesus, who for us Men, and for our Salvation came down from Heaven and was incarnate.*

Lastly, if humane kinde bee it, out of which the Election is made, it must bee distributed into two parts; either as found in Christ, or as found out of Christ, because the Election is in Christ, therefore out of Mankinde as something to doe with, or some relation to Christ: for if God in his Predestination had bent his conside-
S 3
ration

PART 3. ration unto the Masse of Mankinde' innocent, and uncorrupted, there had hee found no man Reprobable, being that worke of his owne hand : If to the Masse of Mankinde fallen, and corrupt, there had been found no man Eligible, all being under the curse : But considering Mankinde as under Christ, that should die for it, and should be Preached to the World, there he found some eligible, *viz.* such as laid hold on Christ by faith; and some reprobable, that being sinners received not the Saviour that would be sent to deliver them from curse and condemnation. And thus much for the first act of God in the order of nature, (though the third thing mentioned in the letter of the Definition,) *those whom God hath chosen in Christ out of Mankinde.*

Now I come to the first thing in the Letter of the Definition, (but the second inward act of God) touching them whom hee hath chosen, *viz.* his everlasting Purpose and decree what to doe for them, and how to doe it : And first let mee treat of the Principal, the purpose it selfe, then of the additions and properties of this purpose.

The *Article* calleth it the *purpose of God*, and not the purpose of man : Every thing that is read (though in ancient Fathers) is
not

not presently to be embraced as made our **CAP. 21.**
owne : The word is *S. Pauls*, *Rom. 9. 11.*

τὴ θεῷ πρόθεσις, though there τῷ θεῷ bee
not ambiguous, whether it belong to
ἐκλογὴν, or to πρόθεσις; but is true in both.

First, πρόθεσις may signifie two things;
first, the same that *idea*, or *Typus*, or *Ar-*
chetypus; the plot, the forme, or frame of
all things, according to which all things
that now are, were made and wrought by
God, it selfe being first wrought, that is,
devised, and contrived, and set in order by
him. The understanding of God is the
Seat and Subject, in which this plot and
frame is described, and as it were written,
as the plot of an Architect is drawne, and
set out in paper, or in the sand, (for the
helpe of his weakenesse) that hee may see
with his eye a modell of that which is in
his minde, and in time it may bee should
be raised and builded by him. Thus seemes
S. Paul to use the word, *Eph. 3. 11.* when
hee saith, The various Wisdome of God
is knowne to Angels by the Church, κατὰ
πρόθεσιν τῶν αἰώνων ἐν ἐποίησεν ἐν χριστῷ
Ἰησοῦ; this word κατὰ πρόθεσιν, implyeth a
patterne that is followed, and this
word ἣν ἐποίησεν saith the patterne was
made by God himselfe in Christ Jesus :
as God doing nothing without the Sonne,

I.

PART 3. being the chiefeſt peece in the Frame.

2.

Secondly, this word *πρόθεσις* may ſignifie the Purpose, Decree, Determination and Reſolution of the Will of God, to execute, and to put into being, the things whereof the plot which is in his minde is the patterne; thus S. Paul taketh it, 2 Tim. 1.9. when hee joynes purpose and grace together, *Who hath ſaved us, and called us With an holy calling, not according to our workes, but according to his purpose and grace given unto us in Chriſt Jeſus, before the World was*: or of both theſe together is the purpose of God conſiſting: the Counſell and the Decree of God intending thoſe things, the order, and courſe, and forme whereof he hath in his Mind, and his Power, and laſtly in his Will.

So that I may ſay with *Urfinus* on *Eſai.* 14. *Eventus rerum accuratiſſimè reſpondent conſilio & præviſioni Dei tanquam Archetypo*: So S. Paul would ſay all things come to paſſe κατὰ πρόθεσιν τοῦ θεοῦ, all things doe, and fulfill the purpose of God. This purpose is about Ends and Meanes to thoſe ends, and all circumſtances accompanying them, both in things of the order of nature, and of the order of grace, and about thoſe things God will doe himſelfe, and thoſe things hee will permit the Creature

ture and all secondary Causes to doe:

And although in the whole frame or plot there be two parts, or two wayes; one that leadeth some to happinesse, and another wherein some goe to their owne destruction: and although the purpose of God runs upon them both, as being not without his Counsell or his will: yet in *S. Paul* that onely which is the way to happinesse to some (as the more worthy and desirable part) is called the *purpose of God*; just as in the foreknowledge, where although the wicked are not unknowne to God, as ignorant of the men, and of their workes, yet the faithfull onely and the Elect are named and called those whom God foreknew, because in them hee is pleased and delighted: So it is in purpose, that part onely of Divine disposition that bringeth unto happinesse is called *Gods purpose*, because hee delighteth in the good of his Creatures, and hath no pleasure in their death and destruction, which is of themselves and not of him, yet adjudged by him, and decreed upon their rebellion. And this may suffice for the opening of this Terme, *The Purpose of God*: As for the Adjuncts added by our *Article* to purpose, as the *everlasting purpose*, they are so cleer, as they neede no further Explication, than
was

PART 3. was made in the Analysis before: Onely to the last we may adde a word;

By his Counsell *secret to us*; *Consilio nobis quidem occulto*. This Clause I would have reserved and kept in minde to prove that Doctrine which I delivered in the 18. Chapter of the third part of this worke: That although there be revealed to us some hopefull signes of our Election and Predestination; (as it is witnessed in the next branch of this paragraph,) yet the very certainty of our Election or Predestination is a secret hidden in God, and in this life unknown to us.

Come wee now to the outward Act or End purposed by God to his chosen, *viz. to bring them to everlasting Salvation*: This is *terminus ad quem*, the end which Predestination intendeth, as that which decreeth a perfect worke, and leaveth not the issue uncertaine, or contingent, as unto God.

To this is added in the Article the *terminus à quo*, from whence men are brought to Salvation; from *curse and damnation from which they are delivered*. And there is added the meanes by which they are both delivered from curse, and brought to Salvation, and that is, *Christ*: and lastly, there is an Illustration, *As Vessels made to Honour*.
 Out

Out of these words To deliver from CAP. 31.
curse, is rightly collected by Robert late Bishop of Salisbury, that the Church of England doth acknowledge them, *quos Deus in Christo elegit, to be maledicto & exitio liberatos; nam privatum est, non publicum Ecclesie iudicium, quicquid aliter à quibusdam inconsideratè scriptum est: So he in præfatione ad Lectorem. In these quibusdam are no meaner men than Doctor Whitakers, and Master Perkins, who tooke this Article to speak for them; Whom yet this learned Bishop saith, have written aliter, and inconsideratè: the Article then hath not beene understood, and so it may yet be not fully apprehended by great Prælates: for likewise out of this, that our Article saith with the Apostle, that our Election is in Christ; Doctor Carleton, late Bishop of Chichester, well collecteth, that this Counsell of God had respect unto the corrupt masse of Mankinde; for saith he, the benefit we have by Christ appeareth not in the state of Innocency, pag. 10. against the Appealer, where the said reverend Bishop disputeth earnestly against them that teach Predestination to be a separation between men and men, as they were found in the Masse of Mankinde uncorrupt, which is the Doctrine the Appealer so much inveighed against, as*

contrary

PART 3. contrary to our Church in the 17 *Article* :

So that to mee it is strange the Bishop should bee so severe against the *Appealer*, which whom himselfe concurrerh in the condemning of the same Novelty : But more strange it seemes to mee, that out of those words *Chosen in Christ*, hee could collect the fall of Mankinde to be presupposed by God, before the Counsell proceeded to Election ; and could not aswell collect now, that Christ himselfe was presupposed to be sent into the World, to be preached, to be beleevd on, or refused, before God proceeded to Elect or to Reprobate man ; Seeing the first is collected more remotely, that the Gift of Christ supposeth sinne, and a curse from whence men had neede to be delivered by a Saviour : But the second is expressly affirmed by the Apostle, *Hee hath chosen in Christ* : and so it may immediately be collected that wee were chosen, not to Christ, as to be sent, but in Christ supposed as sent, and we found Beleevers in him : seeing the foreknowledge of God did aswell understand the issue and successe of Christ preached in the World, that hee would be the occasion of the rising of many, and of the sorer fall of many others, as it understood the issue of the Creation of man,

of

of the Commandement given, of the CAP. 31.
 Tempter permitted, that it would bee
 to the fall and corruption of all Man-
 kinde.

It is very true that the Bishop of Salis-
 bury saith, *Seēt. 1. P. 2. That God looking*
upon the Masse of Mankinde defiled with
sinne, and guilty of eternall Death and Dam-
nation, did there see subesse ibi commodita-
tem evolvendi & explicandi opes illas, &
abyssos sapientiae suae, justitiae, misericordiae,
potentiae, patientiae, summa ut in illum gloria,
& istiusmodi virtutum praedicatio redunda-
ret : but how to shew all this? The
 Scripture saith by sending his Sonne to die
 for the World, for therein are all these
 riches opened. But that hee saw a fit oc-
 casion to open all these by separating some
ex promiscua illa perditione, quā ad unum
omnes pari mortis aeternae conditione obstricti
erant, the Scripture no where saith; and
 hee himselve that saith it, dares not doe it
 but with this parenthesis, *interponente se*
hic dilecto filio, quos in illo voluit : it would
 clearly appeare that the separation of man
 was not made upon the view of Mankinde
 corrupted, no more than upon the view
 of the same uncorrupted, but upon Christ
 interposing Himselfe : God separating
quos in illo voluit, (voluit autem credentes

PART 3. *in ipsum :*) This let mee expresse in the words of *Aleſius* on *John. 17. 1.* *Cum filius Dei praevidisset genus humanum ruiturum in aeternum exitium propter peccatum, factus est supplex aeterno Patri (ecce interponente se hic dilecto filio) ac promeruit Pater ei daret universos qui credituri essent in ipsum, ut eos servaret à tyrannide Diaboli, & morte aeternâ.* The Father never denied the Son any thing which hee asked, *Psal. 2.* *Aske of me, and I shall give thee the heathen for thine inheritance.*

So by this the intercession of Christ hath obtained all that beleeve in him to bee given to him, to deliver from curse, and to bring to eternall Life and Salvation; not their faith, nor their works, but Christs favour with his Father.

The last thing in the Definition is an illustration; the predestinated to Life are accounted as *Vessells made to honour.*

This is taken out of *S. Paul Rom. 9. 21.* where you shall finde the *Vessells made to honour*, to be also called *Vessells of mercy*, vers. 23. and the *Vessells made to dishonour* called *Vessells of wrath*, vers. 22. but mercy and wrath doe both presuppose sin: Both so farre wide from the Apostle, and our Article, are the defenders of the first Opinion. What sinne is it that is presupposed?

pose? That's now in the question: Whether Originall sinne, or sinne against Christ? It seemes by the Apostle, that *Vessels of Wrath* were such as *God endured with much long-suffering*, which being despised, hee then shewed his wrath and his power over them, *ver. 22.* which argued their sinne to be impenitency. And *Vessels of Mercy* to be such, in whom he *maketh knowne the riches of his Glory*; but this is done in Christ above all, *Eph. 1.6.7.* and *2 Tim. 2. 20.* the very visible Church of Christ is the great house wherein are Vessels, some to honour, some to dishonour: But the whole Chapter, *Rom. 9.* deserves an especiall elaboration, that together with the whole, the similitude of the Potter and his lumpe, and his Vessels might be openly cleared. The summe is;

That whereas the Salvation of all those that are saved, and the perdition of all those that perish, is referred (as it ought to be) to the Will of God, to his mercy, to his love, to whom he will enlarged, and from whom he will restrained; and that there is no resisting, nor complaining against this Will: that then God and his Will is to be considered as it is by the Apostle, as the Universall and supreme Cause of all things, and as the generall Mover,

PART 3. Mover, Governour, disposer of them, through whose understanding, judgement and allowance they have all passed, and might have been otherwise disposed, and other Events have proceeded out of them, if God had willed.

And againe, the Supreme Cause, as such, must not onely be considered as the chiefe, and prime agent of things, or as alone doing all, but permitting other created Natures to use their properties, faculties and freedoms, and to governe them and to use them to such ends and uses, as the wisdom of God, his Justice, his Mercy, his Dominion shall judge fit to use them, and apply them, holily and righteously, and according to Gods Nature: God therefore in contemplation of his owne workes, which he himselfe would doe, and of his creatures of free nature, what they would doe, (if he permit,) conceiving the issues would be diverse, some good, some evill, out of his owne Sovereigne pleasure and power, confirmed and ratified by an immutable decree those issues, and their free causes that would bring them forth, whereby he prepared some men to glory, some men to destruction as unto ends: but not without the intervent of their owne acts, as well as of his: who though he could have
men-

mended or altered any of his own workes, CAP. 21.
or any of the other Creatures to other
issues, yet hee would not, notwithstanding
hee knew that letting things goe thus the
greatest part of the Masse or multitude
of Mankinde would goe into perdition;
and but a few in comparision would be
transmitted to life and glory: yet he rested
in this purpose with as much blamelesse
liberty, as the *Potter* hath, who makes
of the same lump of Clay vessells for ho-
norable uses, and vessells for viler and baser
uses: For although there seeme a great
deale of neerenesse betweene the *Potter*
(as a man an owner) and his Clay, and
there come but few things betweene the
Will and power of the one, and the uses
and End of the other (as put case the apt-
nesse and inaptnesse of Clay to an end,
which yet the *Potter* could mend if hee list
by cost and labour;) whereby the *Potters*
power seemes to be more great and abso-
lute: yet it is most true, that there is a
great deal more of neerenesse betweene
God and his Creature, and though there
come many more things betweene the
Will of God, and the End of his Crea-
ture, yet is the infinite Knowledge, Wis-
dome, and Power of God, that notwith-
standing these many more things inter-

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venient,

PART 3. venient, Gods Will is neerer to the End of his creatures, than the *Potters* Will can be to the End of his Clay, where so little or nothing come betweene. Those then whom God chose in Christ, and decreed to bring to Salvation by Christ, upon supposition of his owne acts in giving Christ and his Spirit unto them, and upon supposition of their acts in receiving Christ, and obeying his Spirit, these are Vessells made unto honour. And againe, those whom hee rejected, and decreed to bring into everlasting destruction, upon supposition of their acts in despising his Promises, and in abusing his benefits given unto them, those are Vessels made to destruction : There is a necessity of such suppositions here, because the Masse of Mankinde is not like unto the Masse of *Potters* earth, rude, reasonlesse and senselesse, but is a free Creature, whose nature is by the Ordinance of the Creator, to worke out and to procure to it selfe its owne End good or evill : good, by working according to God seeking that good to men, or evill, by declining from, or forsaking of God in his Worke, and so failing of God hee falls into evill : But because God was able to have altered or amended the whole, or any peece of the Masse, which happily

happily the *Potter* is not alwayes able to doe in his Masse, therefore God must needs bee acknowledged to have a more excellent power over Mankinde his Masse, than any *Potter* hath of his Clay to make Vessels to honour or dishonour: whereby at last all is resolved into the Will of God; but as it is the supreme and universall cause which doth allow all inferiour causes to move, and worke according to their Natures; which movings, and workings hee orders and applyes to his owne Glory of Justice, or Mercy, as seemeth agreeable to his Will. *Vide Epiphan. Hares. 64. contra Orig. p. 246. Et Hieronimum Hebdiæ Quæst. 10.* Thus much for the first branch of the first paragraph, viz. The Definition of Predestination to life.

Now followeth the second Branch, which is a Description of the Execution, or of the manifestation of our Predestination to life, which is expressed in these words, *Wherefore they that be endued with so excellent a benefit of God, bee called according to Gods Purpose by his Spirit working in due season*: This straine seemes to be an Imitation of *S. Paul*, *Rom. 8. 29.* and it is a good explication thereof; saving that *S. Paul* tyeth the Linkes together one unto another by a repetition, or replication:

PART 3. *Those whom hee foreknew, hee did predestinate; And whom hee did predestinate, them hee also called; whom hee called, hee also justified, and whom hee justified hee also glorified: But our Article uniteth all these latter unto one the first, as so many effects of one cause, and implyeth the connexion of one of them to the other, onely by the order of their enumeration, saying thus; They that hee endued with so excellent a benefit of God; which is as much as they that hee elected by Christ as foreknowne, they be called, they be justified, they be glorified: So the imitation agreeth well without any materiall difference. The Explication our Article makes, appears most by the additions, which it putteth to S. Paul.*

1. As first, instead of whom hee foreknew, it calleth our *Predestination praeclarum Dei Donum*; those that hee endued with so excellent a benefit; with reference to the Definition afore.

2. That it esteemeth this *excellent benefit* the Fountaine and the cause of all spirituall blessings that follow in the *Article*, viz. Calling, Justifying, Glorifying, for it saith, *Unde qui tam praeclaro Dei beneficio sunt donati, vocantur*; Wherefore they that be endued with so excellent a benefit of God are called.

3. That

3. That to S. Pauls words called accord-
 ing to purpose, the *Article* addeth, by his
*Spirit working in due season, and they through
 grace obey the Calling*: By which two ad-
 ditions the *Article* declareth what *Calling*
 according to purpose is, viz. When Gods *Spirit*
worketh in Calling, and not the outward
 word alone; and when by *grace that Calling*
is obeyed: for these two are in the course
 and plot approved by God.

4. When to S. Pauls justified, the *Ar-
 ticle* addeth, *They be made the Sonnes of
 God by adoption, they bee made like to the
 Image of his holy Sonne Iesus Christ, they
 walke righteously in good Workes*: These
 are added as so many effects of our Electi-
 on originally, and as so many effects of
 our Justification immediately, and as so
 many pledges and signes of our future Glo-
 rification; for upon this is concluded,
 that at length by Gods *Mercy they attaine to
 everlasting felicity*. Out of this Declara-
 tion which the *Article* maketh of the Exe-
 cution and Manifestation of Predestinati-
 on, there bee foure things especially to bee
 learned:

1. That the *Article* intendeth the same
 thing which *Melanchton* sayes S. Paul
 intended, *Rom. 8. 29. Totum ordinem com-
 plessi voluit, quo Ecclesia condita est à*

PART 3, *Deo* : To the end that our Faith of eternall Salvation by Christ might bee established and confirmed , since God hath contrived the whole course whereby hee will build his Church, that is, whereby hee will have on Earth a chosen Generation that shall inherit in Heaven everlasting felicity. And this wee may certainly beleieve ; because the Knowledge of God which is infallible, his purpose which is unchangeable, his Calling according to purpose which cannot bee frustrate , his justifying which cannot be controuled , and his glory which is invincible , are all found in this order and course here set downe : besides , the Scripture saith, *The Counsell of the Lord standeth sure, and the thoughts of his heart to all Generations, Psal. 33. 11.*

2. Secondly, whereas in this chaine there is one linke , which is put not onely as the first in order , but also as the cause and fountaine of all the rest , which are not onely tyed to it , but derived from it, namely, *the excellent benefit of our Election and Predestination in Christ, which was given unto us by God , and settled upon us by his purpose before the Foundation of the World, 2 Tim. 1. 9.* from whence doe flow all the lower blessings of Calling according to purpose , justifying , glorifying, as effects,

fects, as issues out of the first and highest. Therefore wee are bound to blesse God the Father of our Lord Iesus Christ, (as S. Paul doth,) who hath blessed us with all Spirituall blessings, viz. with calling, justifying, and according as hee hath chosen us in him, that wee should be holy, and unblameable before him in love, Eph. 1. 3, 4. for the latter blessings doe call upon the first, not onely as a patterne, but as a Fountaine and root of them all. Now if it should seeme strange that those should be the Effects of Predestination, and yet bee foreknowne before Predestination, according as S. Paul setteth Foreknowledge before Predestination, and Calling after it as the Effect, this doubt is cleered by the remembring that the foreknowledge that S. Paul speaketh of is that onely of Simple understanding, which is not the cause of any thing absolutely to bee, but onely as possible, or *futurum* but *sub Hypothesi*, if the Will of God say it; and by remembring secondly, that the Will and Decree of God (wherein Predestination properly consisteth,) is onely the cause why any thing comes to act, and into being absolutely, God willing it to be indeed after that manner, as hee knew it might be before hee willed it to bee. So by this it is plaine that the

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things

PART 3. things which were the Objects of the Understanding foreknowing them first as possible, are after the Effects of the Will of God, when they are commanded by a Decree absolutely to be, and to come into act: The knowledge of God being unto him a light and a guide; but his Will being to us the Fountaine of all our good, and the ground of the duties of thankfulness.

3. Thirdly, whereas the lower linkes say, *whom hee predestinated, hee called, &c.* we learne from hence, that the ministry of the Word, whereby the holy Ghost calleth, justifieth, sanctifieth the Elect people of God, chiefly intendeth the Execution of Predestination, according to S. Paul, *Eph. 4. 12. That Pastors and Teachers are given for the perfecting of the Saints, for the worke of the Ministry, for the Edifying of the Body of Christ; Non ergo alios, sed quos predestinavit, vocavit, justificavit, ipsos glorificavit. Aug. de predest. Sanct. cap. 17.* This may seeme contrary to the generall *φιλανθρωπία*, or love of God to all men, which is also the Fountaine of the generall promise of the Gospell which calleth all.

From hence some doe teach Grace to flow from God by two Fountains; by
the

the way of Preaching, or by the way of **CAP. 21.**
Gods Purpose, *Carlton* pag. 41. But it is
certaine that the Graces which come from
God by the way of Purpose, come also
by the way of Preaching, and no other
way without Preaching. But this is re-
conciled by *S. Paul*, laying downe Gods
Foreknowledge as the first linke of this
Chaine that leadeth and guideth all; for
though the generall love of God bee the
Fountaine from whence the Preaching of
the Word, Calling, and Promise of all
Grace doe proceede, even to the very
Elect, yet it being impossible for God
to bee ignorant, or not to know the suc-
cesse of the Word Preached, or of his
Calling, or of his Promise, who would
obey and who not, it was impossible but
hee resting in them, and being content in
their persons, and in their number (though
few) though otherwise contemptible,
whom hee knew would beleieve, should
not as mainly intend their Salvation and
their Calling, as if hee sent his Word
onely for them, and sending his Word
unto the rest, as if hee held in, *quasi*
in se contineret, the knowledge of their
disobedience, would not by his Presci-
ence hinder the Declaration and Manife-
station of his good will to them. So that
by

PART 3. by this the Preaching of the Word is the Fountaine of all Grace to them that receive grace, and might be also to them that receive it not; And Gods purpose, or Predestination out of foreknowledge is the Fountaine of Grace to them that have it, because for their sakes especially it was that the word was sent and Preached: And they which have not Grace, to whom the Word is Preached, want it not through the want of Predestination; but through their own neglect and disdain; for had their obedience been foreknowne, they might have been *ex predestinatis*: Remember ever that *Quos praecepsvit* is as much before *praecepsnavit*, as *quos praecepsnavit* is before *vocavit*.

4. Lastly, we learne by the links of this chaine observed severally, that whosoever would know, whether he himselfe be of the number of the Elect, he doe not fix his eye immediately upon either of these extremes, Predestination, and Glorification, but upon the middlemost (that be between,) and try whether he be called, or whether he obeyed the call; whether he be justified, or made like to the Image of Gods onely Sonne, or walke religiously in all good works; these things if he finde, then may he trust, that God hath Elected him

him, hath Predestinated him to Salvation. CAP. 31.
Vide Keckerm. System. 461. de Sorite logica.

So Bishop *Bancroft* understood our Article, pag. 294. at the Conference at *Hampton Court*; to teach to reason rather *ascendendo*: and so *Melanchton* understood *Saint Paul* to teach, *Rom. 8. 29. Nusquam esse electos, nisi in catu vocatorum. Loco de Predestinatione.*

Now I come to the second paragraph, which giveth direction to the right use of this Doctrine, and cautions for avoyding abuses and scandals.

The whole paragraph consisteth of two propositions; the first beginneth here, *As the godly consideration of Predestination, &c.* The second at, *Furthermore, We must receive.*

The first Proposition is long, and consisteth *ex particulis relativis, qua habent notas comparationis*, expressed by the signes, *Quemadmodum, Ita; As, So.*

The second period is shorter, but yet consisteth of a copulative proposition, which is in substance two: One directing to receive Gods promises generally; the other directing to follow in our doings that Will of God, which directly is expressed in the word of God.

The comparison in the first period, is
 layd

PART 3. laid between two unlike considerations of two different things, which produce two unlike effects in persons of unlike quality, expressed in these words; *As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant and unspeakable comfort to godly persons, and such as feeble in themselves the working of the spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things, as well because it doth greatly establish and confirme their faith of eternall Salvation to be enjoyed by Christ, as because it doth fervently kindle their love towards God: So for curious and carnall persons lacking the Spirit of Christ, to have continually before their Eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchednesse of Unclean living, no lesse perilous than desperation.* So far the first period.

Out of the first part of this Comparison we may conceive these instructions given us by the Church.

I That the consideration of our Predestination and Election in Christ, according to the Definition and doctrine in the former paragraph, is the onely Godly consideration

deration of predestination, and therefore CAP. 21.
ought to be used by all that will either
teach or consider this mysterie, not to con-
sider our Election without considering
Christ.

2. That this consideration wherein
Christ is had, is the fountaine of most
sweet, pleasant and unspeakable comfort;
as indeed without Christ there can be no
comfort to any child of *Adam*.

3. That this comfort appertaines and is
applicable only to Godly persons, and such
as feele in themselves the working of the
Spirit of God, so that no man is to pre-
sume of his Election, before he feele the
working of the Spirit in him mortify-
ing, &c.

4. That to such their Faith may be great-
ly confirmed of obtaining salvation by
Christ, seeing themselves conformed to the
Image of Christ; and their love to God
greatly kindled, finding that God hath
called them, and sanctified them in Christ
Jesus.

5. Lastly, That the publishing of this
doctrine of our Election in Christ is very
justifiable and warrantable, because to sup-
presse or withhold so good an occasion of
confirming the faith, & inflaming the zeale
of Godly men, would be a great injury to
them

PART 3. them, and a great wrong to the grace of God.

Out of the second part or reddition of this comparison ; so to curious and carnall men, we may conceive these cautions to be given as by the Church.

1. That to have continually before a mans eyes the sentence of Predestination, is a different thing from the godly consideration of Predestination in Christ.

2. This sentence is *perniciossimum precipitium* ; is like some exceeding high and steep rock, which is dangerous for any man to stand upon, or to looke downe from ; seeing from such high downfalls the Devill useth to tempt men to throw themselves down, as he did Christ, *Mat. 4. 6.* and from this *percipitium* the Devill may thrust men either into Despaire or Security.

3. That this having the Sentence of Predestination continually before their eyes, is the use and practice but of curious and carnall men, and such as lack the Spirit of Christ, to whom also these evils doe betide of despaire and security ; and therefore this would be shunn'd and avoyded, as he that loves his safety would shun to walk upon, or gaze from some high and deep downfall.

One point in this comparison needeth some

some more full Explication, for it may be questioned, whether the Article meanes that these different Effects of comfort or downfall, doe proceed onely from the difference of the persons that doe consider; being either pious or curious, carnall or spirituall, having the Spirit of Christ, or lacking the Spirit of Christ, or doe flow also from the difference of the things considered, viz. either of Predestination or Election in Christ, or the sentence of Gods Predestination?

There are that make no difference betweene these two, and so to them the difference that the *Article* noteth must arise, onely from the difference of the persons considering one and the same Doctrine of Predestination. But I may bee bold to put a difference betweene the things considered, aswell as betweene the persons considering, because the *Article* doth so: so for curious and carnall persons &c. The *Article* doth not say it is a dangerous downefall, namely the consideration of Predestination and Election in Christ, as keeping the same subject whereof hee had spoken before as comfortable; but it substituteth another subject, to have continually before their Eyes the Doctrine of Gods Predestination: that is a dangerous down-

PART 3. downfall, and not the other. And to mee it should seeme incredible that either the *Article* should say, or that Doctor *Bancroft* should say, That the sound, full and whole Doctrine of Predestination and our Election in Christ (such as is here delivered in the former paragraph,) should be a dangerous downfall even to carnall men, and even them that lack the Spirit of Christ. For although it be true that the fruit and comfort of this, and many other Divine truths bee reaped onely by godly persons when they are come to have the Spirit of Christ, &c. And it be true also that our curiosity and carnall affections bee great impediments to the right conceiving and judging of Divine truths; yet it is as true that every necessary Doctrine is in sacred Scripture so fully, perfectly, and coherently delivered, and ought to be therefore fitly deduced by the Church, that of it selfe it have no aptnesse to become a *precipitium* even to carnall men, and such as have not the Spirit of Christ, since the Scripture was not written to be read onely of them that doe already in humility beleeve it, and are filled with the Spirit of Christ, but even by naturall men having onely ordinary humane judgements, and to taste of the things of God.

What

PART 3:

What then is it that the Article saith, hath PART 3.
so much as a likelihood of a downfall to
the curious and carnall? To have continu-
ally before their eyes the sentence of Gods
Predestination: what is this Sentence?
The bare and naked Sentence; that very
decree it selfe in generality, That *God hath
Predestinated some men to life, and hath re-
probated some to death,* (such is the first of
the 9. Assertions at *Lambeth*;) without any
mention or consideration of Christ, of
faith, of Gods Prescience, or any other of
his Attributes. This naked Sentence with-
out any thing of the order, or manner how
this decree is concluded, or come unto, is
that *precipitium*, that exceeding height
from whence the Devill doth, or may
thrust men curious & carnall into despaire
or security, laying all their religion upon
Predestination: If *I shall be sav'd, I shall be
sav'd*. This is that which *Bancroft* calleth
a desperate Doctrine, pag. 29. of the Con-
ference: The selfe-same for substance
methinks I find expressed by *Hemingsius* in
his *Syntagm, loco de prædest.* whom I be-
seech you heare with a little patience.

1. De aternâ praedestinatione rectè erudiri ecclesiam summoperè necessarium est; nam ut nulla doctrina uberiores consolationes piis conscientibus afferre solet, quam doctrina

PART 3. *prædestinationis rectè explicita ; ita nihil periculosius est, quam rectâ prædestinationis ratione aberrare.*

2. *Nam qui à verâ deflectit, in precipitium fertur unde se recipere non potest.*

3. *Sunt quidam, qui cum audiunt nostram salutem in Dei electione & proposito sitam esse, & modum verum haud observant, somnia Stoica, & fabulas Parcarum fingunt, quibus & seipsos miserè implicant, & alios perniciosè seducunt ; vide Thes. 4, 5, 6, 7.*

4. *Modus autem prædestinationis verissimus est, quem Paulus nobis commonstrat, cum ad Ephes. scribit, Elegit nos in Christo. I. 9, 10, 11. in hoc modo conditio fidei includitur : Nam cum fide inserimur Christo, ejus membra efficimur, & ideo electi, quia Christi membra sumus. The Sentence therefore of Predestination without the Modus is Precipitium ; but the Modus in Christo is the fountain of all comfort, and hope, and godliness, which maketh this matter of so much worth to contend for : The true Modus Prædestinationis divina.*

Now I come to the period of the second Paragraph, and the whole Article : Furthermore, we must receive Gods promises in such wise, as they be generally set forth unto us in holy Scripture, and in our doings, that Will of God is to be followed, which we have

have expresly declared unto us in the word CAP. 21.
of God.

This part of the Article Bishop Bancroft shewed King James at Hampton Court, pag. 29. line 19, 20. as the Doctrine of the Church of England touching Predestination; and it was there very well approved. Moreover the Kings most excellent Majesty that now is, in his Declaration, commanding that all farther curious search be layd aside, willeth, that *these disputes be shut up in Gods promises, as they be generally set forth unto us in the holy Scripture*; as if the generall promises of God were the surest principles to determine all these doubts and differences by, and they rest safely that rest in them.

The Authority of this Article, together with other like passages in our Catechisme and Homilies, constrained our divines that were at Dort to deliver in *secundo Articulo* these *Theses*, for the third and fourth.

3. *Deus lapsi generis humani miseratus, misit filium, qui seipsum dedit precium redemptionis pro peccatis totius mundi.*

4. And for the fourth *Thesis*: *In hoc merito mortis Christi fundatur universale promissum Evangelicum, juxta quod omnes in Christo credentes remissionem peccatorum*

PART 3. & *vitam eternam reipsâ consequantur*, which they confirme by *Mark 16. 15.* so that this part of the Article though it be the last, yet it is not the last in worth and use.

For whereas it saith, *Furthermore, we must receive, &c.* It intendeth to give farther remedy against the harme, which may be taken by curious and carnall persons, from the Sentence of Predelstination had continually before their Eyes: Which harme ariseth from the sentence alone, without reference, and without order to the generall promises of God: for if we receive Gods promises in such wise as they be generally set forth to us in holy Scripture; It is not possible we should conceive that God hath decreed any Sentence of Predelstination before the contemplation of the Successe and Event of those his generall promises: For if he have afore decreed to give Faith and Salvation but to some few chosen already thereunto, and then come after with a promise of Salvation generally unto all upon condition of Faith; this promise must needs be to many illusive and deceitfull, and thence it comes that the Sentence of Predelstination is a *precipitium* to despaire and carelesnesse.

This is the reason why they that teach
as

as Melancton, Hemingius, Hunnius, and CAP. 21.
the Divines of Saxon doe, the order of Election to be after the Redemption wrought by Christ, and after faith in him considered in Gods foreknowledge, doe so earnestly urge the Universality of Gods promises, and the Unity of Gods Will to that which he hath revealed : and so doth our Article.

This consequence (the promise to be illusory after Predestination decreed) Bucer himselfe did well see and acknowledge, and therefore according to his principles he was necessarily tyed, to lay another foundation than the generall promise, which is this ; *Primum quod Deo debes est, ut credas te ab eo esse prædestinatum ; nam id nisi credas, facis eum tibi, cum te ad salutem vocat per Evangelium, illudere.* And Againe, *Si dubitas te Prædestinatum esse, necesse est te dubitare de omni promissione salutis tue ; dubitare de Evangelio, hoc est, Deo nihil credere omnium, quæ tibi in Evangelio offert.* And againe, *Tanquam caput omnis noxæ tentationis repellenda est hæc questio, Simusne prædestinati ? Præsumendum est igitur tanquam principium fidei, non omnes esse à deo præscitos, præfinitos, separatos à reliquis, & electos in hoc ut in æternum servemur, hocq; propositum Dei*
V 3 mutari

PART 3. *mutari non posse.* Bucer. ad Rom. 8. pag. 411.

But this forme of teaching seemes to me at least new and strange, to presume that at the very first, which is the last thing we attaine unto after long exercise in goodnesse; namely, To believe that we are predestinated unto life, whereof we have neither promise nor signe at the first entrance into Christianity: *Quantò rectius hic qui nihil molitur ineptè. Sanctus Paulus ad Rom. 10. 9. This is the Word of Faith which we preach, that if thou shalt confesse with thy mouth the Lord Jesus, and shalt beleve with thy heart that God raised him from the dead, thou shalt be saved.* Saint Pauls meaning is, that the first thing we owe to God, is, to believe the generall promise, out of which we cannot exclude our selves; if thou beleve and confesse thou shalt be saved; unlesse I interpret Bucers *credere*, in a more large manner, that I believe it possible I may be one of the Elect; under hope I will try and heare what God will work, as he that ploweth ploweth in hope; (*Unicuique agendum in spe*, saith Doctor Abbot, Sarisbur. pag. 141.) but this is farre from the Faith Bucer speakes of God. And even this hope must have a ground and warrant, or else it maketh ashamed: but what ground can it have like to the universall redemption

tion by Christ, and the generall promises CAP. 21.
of the Gospel?

This is that net, which the Fisher of men spread over all men to draw them on to God : If I once surmise or suspect that God intends to draw by the Gospel, or to gather to himselfe but some few speciall particulars, whom hee hath marked out, I begin presently to tremble, fearing I may be none of them, seeing the number is but small, and it is easier to bee found among the many, than one of the few.

When the Lord said to the twelve, *One of you shall betray mee* ; Every one began to feare and suspect himselfe, when yet there was but one of twelve that should doe the thing : How much more may men feare, when it is said, Faith is the Gift of God, and this hee giveth but to the Elect, which are few in comparison of those that have it not ? this way leades mee to discomfort or despaire, or at least it taketh away from mee all remorse for unbelieve and impenitence : for if God giveth mee not Faith and Repentance, and that out of his Decree by which he determined not to give it, but to some few, I cannot doe withall, nor helpe it, if I have not Faith.

PART 3. But when I heare that the Mercy and Love of God to Mankinde, hath given his Son *ἀντίλυτρον ὑπὲρ πάντων*, 1 *Tim.* 2. 6. and that the God of Truth hath made a generall promise to save all that beleeve; though I know but few to be sav'd, because few beleeve; since yet I know this to arise from the contempt and neglect of men, and not from God, I am no way dismayed, but have a doore of hope opened wide unto mee from God, and have cause to feare and blame none but my selfe; and against mine own naturall corruptions, which are indeed deeply to be feared, I have sufficient reliefe from the Grace of God, which is in the word of the Gospell, and in God ready to helpe mee.

Neither doth it satisfie to say, the Promise is therefore delivered in generall, because the Preachers that publish it, are ignorant who bee Gods Elect, and therefore they call, and let God work when he will.

1. For first, the Promises thus generall are to be read in holy Scripture, wherein God speakes himselfe, who knoweth who are his.

2. Preachers are to bee accounted true witnesses for God, and say no more, no lesse,

lesse, than God himselfe would say, if hee **CAP. 21.** would preach to men.

3. The Commandement to beleewe, which is joyned with the promise, bindeth all that heare it, and maketh them guilty that doe not obey. I applaud our Doctōrs in *suffragio: Evangelio nihil falsum, aut simulatum subest, sed quicquid in eo per Ministros offertur, aut promittitur hominibus, id eodem modo ab authore Evangelii offertur & promittitur iisdem, pag. 28.*

And againe, pag. 43. *Quod si non omnes, quos hoc verbi Spiritusque sui dono dignatur Deus, ad conversionem seriam non seriā invitaret; certe & Deus nonnullos, quos ipse filii sui nomine vocat, falleret, & promissionum Evangelicarum nuncii à vocatis falsò perhibiti testimonii accusari possunt, & qui ad conversionem vocati parere negligunt, redderentur excusabiliores.* It is nothing therefore which is said of the mixture of the Reprobate with the Elect, as to the Truth of the generality of the promise, although it be something as to the Foreknowledge and Omniscience of God, who cannot bee ignorant of the successe and event of his promises generall: But the generality of the promise testifyeth against them that say, God hath decreed afore to whom to give Faith, and

PART 3. to whom to deny it, out of the multitude of Mankinde fallen, out of his owne pleasure; that they asmuch as in them lyeth make God a Lyer and a Dissembler.

The last Caveat or direction is not much different from the former : *That in our doings, that Will of God is to be followed, which wee have exprestly declared unto us in the Word*: for this Doctrine ariseth from the true and necessary distinction of the Will of God, which is *Deut. 29.29.* into *secret and revealed*, and that of the Schoole into *Signi & Beneplaciti*; which some abusing, by thinking that God may have another will secret and different about the same thing, whereof hee hath a declared and revealed Will: or that which is signified, is lesse pleasing than that which is secret, called *Beneplaciti*; doe forsake or neglect his Will revealed, to fulfill his Will secret, which they count to be his onely Will.

As in this present matter : when the Word of God revealeth it to be the Will of God, that every hearer of the Gospell doe repent, beleeve and be saved; some man granting this to be Gods revealed Will, and signified Will, may notwithstanding imagine that God hath another secret Will, and that of his good Pleasure,
which

which shall stand, not to have him repent, nor to beleeve, nor to be saved: And this imagination is commonly founded upon the Doctrine of Predestination, which excludeth Prescience, and makes God to proceede immediatly to his Election, upon the consideration of the fall of Mankinde.

But against this, our Article adviseth to follow in our doings the Will of God declared in his Word; and this it doth not onely by way of advice, as if it were at our liberty, and onely the best and safest way, but even out of necessary grounds: For,

1. First, That which is secret and hidden can be to us no certaine ground to build upon, for who knowes God will not give him leave to repent, beleeve, or bee saved?

2. That there can be no secret Will of God, contrary to his revealed and declared Will; for this were to make God a Lyer: but even these two secret and revealed have two divers Objects; or of one Object, yet divers times wherein they are placed: As for Example, That there shall bee a day of judgement, is the revealed Will of God, but when that day shall be, is secret to us, though determined and knowne

PART 3. knowne to God : these be two Objects, that a day shall be, and when that day shall bee.

Againe, the Gospell of our Salvation before the World was, was a secret counsell and Will of God ; but since the World was, it hath beene revealed and opened to the Prophets and Apostles, and is no more hidden but manifested : the same thing in both, but in two times, in the one hidden, in the other revealed : being well-pleasing unto God, while it was secret ; and not ceased to be so, being signified and declared to the sons of men.

To conclude ; This expressed Will of God, whereby hee commands all men that *heare the Gospell, to beleeve it, Joh. 6. 29. 1 Joh. 3. 23.* and whereby the *disobedience of them that believe not is aggravated, Joh. 3. 19. 2 Thes. 1. 8.* strongly perswadeth mee, that the way to life is yet open, and that Salvation is to be had ; untill that Commandement come ; nay untill it bee contemned and despised.

And that the God of Truth, who useth simplicity and sincerity in all his sayings, and who will overcome when hee is judged, hath not made so much as any secret Decree, not to give a man Faith, nor Salvation, whom hee commandeth to beleeve

leeve the Gospell, before the considera-
tion of this Commandement given, and
the disobedience thereto observed *in mente*
Divinâ omnisciâ : And therefore all O-
pinions and Imaginations of Predestina-
tion, determined before the consideration
of obedience or disobedience to the Gos-
pell, in the Church where the Gospell is
preached, are utterly to bee excluded ;
which if I obtaine in this Discourse,

Habeo intentum, and for this, Appello
Evangelium, & Appello hunc
Articulum Ecclesie
Anglicanae.

FINIS.



Dr. *POTTER*

His own *V*INDICATION
Of Himselfe,

By way of Letter unto
Mr. *V.* touching the
same Points.

*V*Written *Julii 7^o.*
1629.

L O N D O N,

Printed by *J. G.* for *John Clark*, and
are to be sold at his Shop under
S. Peters Church in *Cornhill*,

1651.



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X

those dayes when these Controversies were first ventilated.

As for the Occasion of this Letter; you may be pleased to understand, Dr. *Potter* having Preached at the Consecration of the late Bishop of *Carlisle*, 15^o. *Martii*, 1628. did afterwards Print his Sermon, *Anno* 1629. which his ancient Friend Mr. *V.* having perus'd, it seemes hee boggled at some passages therein, yet with a friendly, though somewhat vehement affection, in a Letter hee expostulates with the Doctor touching his change of Opinion, as hee conceived. The Doctor for his friends satisfaction, and to quit himselfe of inconstancy, presently returns him this modest, yet very judicious and Rationall Answer.

And for the Readers Ease, that hee may rightly understand and judge whether Mr. *V.* had any just cause of exceptiō against the Doctor, those passages of the Doctors Sermon, at which the exceptions were taken,

to the Reader.

taken, are herewith Printed, as followeth:

For our Controversies, first let mee professe, I favour not (I rather suspect) any new Inventions; for ab Antiquitate non recedo nisi invitus: especially renouncing all such as any way favour or flatter the depraved nature and will of man, which I constantly beleieve to be free onely to evill, and of it selfe to have no power at all, meerebly none, to any act or thing spiri- tually good: Most heartily embracing that Doctrine which most amply com- mends the Riches of Gods free Grace, which I acknowledge to be the whole and sole cause of our Predestination, Conversion, and Salvation, abhor- ring all damned Doctrines of the Pe- lagians, Semipelagians, Jesuites, Socinians, and of their ragges and reliques, which helpe onely to pride and prick up corrupt nature; humbly

confessing in the words of S.* Cyprian, (so often repeated by that worthy champion of grace, S. + Austine) In

* Test ad
Quir. lib. 3.
c. 4.

† Cont. Anas-
tasi. Pelagi-
1. 4. cap. 6.

The Preface

nullo gloriandum est, quandoquidem
 nostrum nihil est: It is God that wor-
 keth in us both the will and the deed,
and therefore let him that glorieth,
glory in the Lord. But for the points
in question, they might sure be debated
with lesse edge and stomach, as they
are at this day in the very * Church of
 Rome: *and it were happy, if we could*
 suffer Charity to moderate in all our
 disputations. If it be truth wee seeke,
 and not victory, why take wee not the
 Eph. 4. 15. counsell of S. Paul, ἀληθεύειν ἐν ἀγάπῃ,
 To seeke and speake truth in love.
 Since the matters questioned are clog-
 ged and perplexed with so many insu-
 perable difficulties, that the greatest
 Wits and Spirits of all Ages have here
 found themselves entangled in a maze,
 and at length after all vexing disqui-
 sitions, seeing no evasion, no issue
 out of this Labyrinth, no banke or
 bottome in this Ocean, were forced
 to checke their restlesse repining
 understandings with Saint Paul's, O
 Altitudo! Since on all hands they
are

* Inter ali-
 quot Jesui-
 tas & Do-
 minicanos.

to the Reader.

are ^a confessed to be not fundamentall,
not essentiall to the Faith; since our own
Church (as the ^b Primitive) in great
wisedome hath thought meete here to
walke in a latitude, and to be sparing
in her definitions; why should wee not
all be wise unto sobriety, and let God
alone with his secrets? why may not
our ^c hearts be united, though our
heads doe differ? why doe wee not de-
sire rather safely and sweetly to com-
pose these differences, than rashly and
with ^d danger to define them? and for-
beare all Capitall censures either way,
which must needs involve many holy
Soules now at rest with God, many
^e Catholique Bishops of the ancient
Church, many learned and godly
Doctōrs of our owne, nay entire re-
formed Churches, all which have
varied in these Opinions, though
most neerly linked in their affections?

^a Pareus in
Iren. Frid.
3 Palat. in
Confess. ad
fin. Admon.
Neustad.
^b Cælestin.
Ep. R. ad
Episc. Gall.
c. ult.
Vid Episto-
las Prosp.
& Hilarii
ad Aug.
^c Rom. 14.1
Phil. 2. 3.
--- 3. 15.
2 Tim. 2. 2
1 Cor. 13.
4. 7.
See Perkins
in Gal. 1. 2.
& Gal. 3. 15
Vide infig-
nem S. Cyp.
erga dissen-
tientes à se
modestiam
Epist. 73. ad
Fubaian. in
fine; & in
præfat. con-

cil. Carthag. laudatam sæpe ab Aug. de bap. cont. Donat. l. 2. c. ult. & l. 3.
c. 3. & l. 4. c. 8, 9. & c. d Aug. Enchir. ad Laurent. c. 59. e Bez. Annot.
major. in Rom. 11. v. 35. & Calv. Inst. l. 3. cap. 22 Sect. 1. & Sect. 8.
P. Melanc. in Rom. 9. Sixt. Sen. lib. 6. ann. 251.

The Preface, &c.

The faire and moderate carriage of these Controversies betweene those two Reverend Men (whose memories wee justly honour) * John Calvin, and Philip Melancthon, easily perswades mee that their violent followers at this day are not more learned, but more uncharitable. And it appeares by that which Master † Fox hath recorded, that our owne blessed Martyrs in the dayes of Queene Mary, in their very prisons freely disputed and dissented in these Opinions. And Bishop Hooper hath left his judgement to posterity, in the Preface to his Exposition of the Decalogue, which haply hee learnt at Zurich of H. Bullinger his intime Friend and Familiar.

* Vide eum
in prefat.
ad Loc.com.
Melanct.
Gallie à
se versos. &
Epistolas
ἀποστολὰς
αἱ.

† Exam. of
Ioh. Careles



D^r. P O T T E R
to M^r. V.



Ood Mr. V. and my honest Friend, I shall answer your late loving and vehement Letter (which I received but yesterday) with no lesse love, but with lesse vehemency ; Onely, before I beginne, let mee entreate, that though wee be two in Opinion, yet wee may bee still one in amity ; wherein for my part, I am resolved to persist with an invincible constancy : and if you become mine enemy, because I tell you the Truth ; yet I will be still to you the same, your most affectionate entire Friend.

I like and love the heate of your Zeale, onely I desire in it a little more mixture of cooling Charity ; I verily beleeeve your zeale to be true, but you shall give mee leave to tell you, that (in very many) that

which is so called, is indeed, but an angry, unmercifull Passion ; and (that I may speak plainly, and name things as they are, *Scapham* , *Scapham*) a pure pang mixt of Pride and Ignorance. It appeares by the whole Tenour of your Letter, that you are affected with a strong suspition , that I am turn'd *Arminian* ; And you further guesse at the motive, that some sprinkling of Court-holy-water, like an Exorcisme, hath enchanted or conjur'd mee into this new shape : How loth am I to understand your meaning ? and how faine would I put a faire interpretation upon these foule passages (if they were capable) ! what man ! not an *Arminian* onely , but hyred into that Faith by carnall hopes ? one that can value his Soule at so poore a Rate , as to sell it to the times , or weigh or sway his conscience with Money ? My good friend, how did you thus forget mee , and your selfe ? and the strict charge of our Master, *Judge not ?* well ; you have my pardon, and God Almighty confirme it unto you with his. But to prevent your errour, and sinne, in this kinde hereafter , I desire you to beleeve, that, I neither am, nor ever will be, *Arminian* ; I am resolved to stand fast in that Liberty, which my Lord hath so dearly bought for me.

In Divine Truths my conscience cannot serve men, or any other Master, besides him, who hath his Chaire in Heaven: I love *Calvin* very well, and, I must tell you I cannot hate *Arminius*; and for my part, I am verily perswaded, that these two are now where they agree well, in the Kingdome of Heaven; whilst some of their Passionate Disciples are so eagerly brawling here on Earth; I should honour Truth, if I heard it out of the Popes mouth, or the Devills; nor can I believe a falsity, though published by an Angell; I prize my soule so dearely, that I dare not venture it upon any mans credit, or take upon trust any opinion which may endanger it; nor can the worth of all this world perswade me, in matters of Faith, to maintaine or beleve any Conclusion, which I finde not to issue from Premisses of Scripture, or Reason; But most especially, I tremble to think or speak any thing of God Almighty, which hath not expresse warrant in his owne word; and so much the more, if it seeme injurious or dishonourable to that most glorious and gracious Deity. For my life, I cannot obtaine of my conscience to declame, and revile, and cry downe an opinion, when I cannot see any solid satisfying answer to many
contrary

contrary Scriptures and Reasons; It is a very easie way which many walke, and if it were as safe, I would be content to walk it with them; Blind-folded they follow their leaders, & sparing their own eyes, they presume their guides (so learned, so holy) see clearly enough. Therefore they beleeve all their Dictates (as if they were divinely inspired, and spake Oracles) without examining, which eases them of much trouble and difficulty in sifting and judging. For my part, I ever thought it a thing unworthy of a Christian, (and yet more of a Minister) and full of Danger, to invassall his understanding to any man, or any men; or to embrace and espouse opinions in Religion; without judgement, out of fantasie and prejudice, because they are recommended by some great names, which we have in Admiration. But because you are my friend, I will yet farther reveale my selfe unto you; I have labour'd long and diligently in these controversies, and I will tel you with what minde and method, and with what successe.

For some yeares in my youth, when I was most ignorant, I was most confident; before I knew the true state or any grounds of these questions, I could pemptorily resolve them all; and upon every
every

every occasion, in the very Pulpit, I was girding and railing upon these new Heretiques the *Arminians*; and I could not finde words enough to decipher the folly and absurdity of their Doctrine; Especially, I abhorred them as venomous enemies of the Precious Grace of God, whereof I ever was, and ever will bee, most jealous and tender, as I am most obliged, holding all I am, or have, or hope for, by that glorious grace: yet all this while, I tooke all this that I talkt, upon trust, and knew not what they said, or thought, but by relation from others; and from their enemies; And, because my conscience in secret would often tell mee that rayling would not carry it in matters of Religion, without Reason and Divine Authority; that I might now solidly maintaine Gods Truth (as it becomes a Minister) out of Gods Word, and clearly vindicate it from wicked exceptions; And that I might not onely revile and scratch the adversary, but beate and wound him, and fight it out, *fortibus armis, non solum fulgentibus*, I betooke my selfe seriously and earnestly to peruse the writings of both parties, and to observe and ballance the Scriptures produced for both Opinions.

But my aime in this inquiry, was not
to

to informe my selfe, whether held the Truth (for therein I was extremely confident, presuming it was with us, and reading the opposers with prejudice and detestation) but the better to fortifie our Tenets against their Cavills and subtilties.

In the meane while knowing that all light and illumination in Divine Myſteries, descends from above, from the Father and Fountaine of all light, without whose influence and instruction, all our studies are most vaine and frivolous; I resolved constantly and dayly to sollicite my gracious God, with most ardent supplications, (as I shall still continue) that hee would bee pleased to keepe his poore servant in his true faith and feare; that hee would preserve mee from all false and dangerous errors, how Specious or Plausible soever; that hee would fill my heart with true Holinesse and Humility, empty it of all Pride, Vaine-glory, Curiosity, Ambition, &c. all other carnall conceits, and Affections, which usually blinde and pervert the judgement; That hee wou'd give mee the grace to renounce and deny my foolish Reason in those holy studies, and teach mee absolutely to captivate my thoughts to the obedience of his heavenly Word;

Word ; finally that he would not permit me to speak or think any thing, but what were consonant to his Scriptures, honourable and glorious to his Majesty.

I dare never looke upon my Bookes, till I have first looked up to Heaven with these Prayers ; Thus I begin, thus I continue, and thus conclude my studies ; In my search my first and last resolution was, and is, to beleieve onely what the Lord tells me in his Booke ; And, because all men are lyars, and the most of men factious, to mark not what they say, but what they prove ; Though I must confesse I much favoured my owne side, and read what was written against it, with exceeding indignation, especially when I was pinched, and found many objections to which I could finde no Answers ; Yet in spite of my Judgement my Conscience stood as it could ; and still multiplying my Prayers, and recurring to my Oracle, I repelled such thoughts, as Temptations : Well, in this perplexity I went on, and first observ'd the Judgements of this age, since the Reformation ; And here I found in the very Harmony of our Confessions, some little discord in these opinions, but generally and the most part of our Reformed Churches favouring the *Remonstrants* : and
among

among particular writers many here differing in Judgements, though linked in affection, and all of them eminent for learning and Piety; and being all busied against the common adversary, the Church of *Rome*; these little differences amongst themselves, were wisely neglected and concealed. At length some of our owne gave occasion (I feare) to these intestine and wofull warres, letting fall some speeches very scandalous, and which cannot be maintained. This first put the *Lutheran* Churches in a fresh Alarm against us, and imbittered their hatred; and now, that which was but a question, is made a quarrell; that which before was fairly and sweetly debated betweene private Doctours, was now become an appeale to contention betweene whole reformed Churches, they in one army, we in the other; But still the most wise and holy in both parties, desired a Peace, and ceased not to cry with teares, *Sirs, ye are Brethren, why doe ye strive?* and with all their Power laboured, that both the Armies might be joyned under the Prince of Peace against the Pope and the Devill.

But whilest these laboured for Peace, there never wanted some eager spirits, that made al-ready for warre, and whose nailes
were

were still itching till they were in the wounds of the Church ; for they could not beleve they had any zeale , unlesse they were furious ; nor any Faith unlesse they wanted all Charity : and by the wicked diligence of those *Boutefeus* , that small sparke , which at first a little moderation might have quenched , hath now set us all in a woefull fire , worthy to be lamented with teares of Blood.

For the late *Arminians* , wee say , they are fled , and they say , they are chased from us to the *Lutherans* : wee accuse them of Sedition , Heresie and Schisme ; they often protest deeply before God Almighty (how truely , *ipse viderit & judicet* ,) that out of meere tenderesse of conscience , and zeale to Piety and Gods Glory , they desired a moderation in some rigorous opinions ; But however a mutuall toleration of one anothers Errors and infirmities , still keeping the ligament of Christian communion and fraternity inviolable.

They complaine , that in the late Synod things were carryed very unequally ; That Truth was not sought , but Victory ; That their professed enemies were their Judges ; That the Scriptures and Reasons (since published in the *Scripta Synodica*) were not thoroughly examined , and so their Con-
sciences

sciences convicted; That they were condemned, but not confuted; That now they rest worse satisfied, than before; That those, which before were but private opinions, and disputable Problemes, and so accounted, are now made necessary truths, and Canoniz'd decisions; And they say withall, that this hath beene the Prime cause of all Schismes and ruptures in the Church in all ages, That matters of Faith and matters of Opinion have not beene exactly distinguished, but the one obtruded with Tyranny upon the Conscience for the other.

They aske whether we think our first Reformers (like the Pope) infallible? whether it was not possible for them to erre? whether it were not ingenuous to confesse and correct a fault, when we are told of it? But, Principally next after the Bible, they insist with great boldnesse upon their appeale to venerable antiquity, which they challenge entirely to side with them. All the Greek and Latine Doctours for six hundred yeares after the Apostles, having expressly declared themselves against us, and many of them in whole Treatises of Purpose; onely Saint *Anstine*, they say, seemes to favour us, with his two disciples, *Prosper* and *Fulgentius*; and yet they onely
in

in the first Point, concerning the *Irrespective Decree of Election* ; yet therein speaking variously and uncertainly ; In the rest, concerning the *Death of Christ*, and, *Perseverance of all the faithfull* , they clearly make for them.

You will aske mee what I say of this ; I must confesse these Reasons have convicted mee, not so farre as absolutely to yeeld unto them, or take part with them in any Faction, (you need not feare mee for that) but so farre, as not rashly to censure, damne or Anathematize them, Till I can see their pretensions voided ; But I was especially netled with their confident appeale to Antiquity. For let mee tell you, Nature hath planted in mee a very great Opinion and Reverence of those Ancient Worthies, which were as farre before us in true Devotion and Piety, as they are in time : and which the Catholique Church of Christ, hath ever justly honoured, as her fathers. And though I know them to have erred as men, and will never make them the Rule of my Faith, yet I abhorre to thinke that they should live and die and concur in any dangerous or damnable Opinion ; wherefore I purpose to sift this allegation to the Bottome, and impartially to enquire into their judgement.

Y

ment. Many of my houres for these many yeares last past, have beene spent upon these venerable Doctors, and I have with fruit and fidelity, collected out of many of them, many good and wholesome Observations.

Upon this occasion, I betooke my selfe to my Notes and Exceptions, and, in truth, found nothing in them that favoured those Opinions that I favoured; I observed many shrewd and pertinent passages alleged by the *Arminians*, even out of *S. Augustine* and *Prosper*, and upon triall found their Quotations very faithfull; Especially *Vossius* in his *Pelagian History*, hath with great learning and diligence diduced the judgement of all Antiquity in all these Controversies; yet I suspected him as a Partisan, till I was better informed by some that knew him well; and particularly, by your owne most worthy, learned, godly and reverend Father, the late * Bishop of *Chichester*, with whom having some private Conference in *London*, some two yeares since, at his Lodging in *Westminster*, among other good Discourse wee fell in talke of that man, and I humbly desired his Lordships judgement, whether hee were an *Arminian* or no? Hee answered mee, that hee was no *Arminian*

* Doctor
Carleton.

nian, but a very honest man; and among other Synodists hee bestowed a Coppy of his Booke upon him: Since that, himselfe hath assured mee, that the good Bishop spoke true; for hee hath declared himselfe in his last Booke, *De Scriptoribus Latinis*, to be of Saint *Augustines* minde in these questions, and is allowed by the States publique Professor at *Leyden*, where no *Arminian* is tolerated; of him I will say no more but this; They that know the reading and judgement of that man, by his workes, will confesse that there lives not this day in *Europe*, any one more learned; and by the relation of some Persons of credit, and since that, by himselfe, when hee was with me of late in *Oxford*, I knew, that when the miserable Schisme was at the hottest in those Countries, hee never sided with either Faction, but would repaire to both their Churches and Communion, to testifie that he meant to keepe Peace with both.

But now you long to heare what is the issue of all my study and enquiry, what my resolution; why? you may easily conjecture; finding upon this serious search that all doubts are not clearly decided by Scripture; that in the ancient Church, after the age of *S. Augustine*, who was presently

contradicted by many Catholiques, (as you may see in the Epistles of *Prosper* and *Fulgentius* to him, upon that very occasion) they have ever beene friendly debated, and never determined in any Councill; that in our age, whole Churches are here divided, either one from another, as the *Lutherans* from us; or amongst themselves, as the *Romanists*, amongst whom the *Dominican* Family is wholly for the *Remonstrants*; that in all these severall Churches some particular Doctors vary in these Opinions. Out of all this I collect for my Part that the Points are no necessary catholique verities; not essentiall to the Faith, but meere matters of Opinion, Problematicall, of inferior moment, wherein a man may erre or be ignorant without danger to his Soule, yet so still that the glory of Gods Justice, Mercy, Truth, Sincerity and Divine grace be not any wayes blemished, nor any good ascribed to mans corrupt will, or any evill to Gods Decree or Providence; wherein I can assure you, I doe not depart from my ancient judgement, But doe well remember what I affirmed in my Questions at the Act, and have confirmed it I suppose in my Sermon.

*Efficacia gratia pendeat à libero in-
fluxu arbitrii?* neg.

An { *Christus Divina justitia, vice no-*
strâ, propriè & integrè satis- } aff. *Quæstiones*
fecerit? } *inceptoris*
Ipsè actus fidei (τὸ credere,) imputetur *Christo-*
nobis in justitiam sensu proprio? neg. *pheri Pot-*
ter. 1627.

So you see, I am still where I was; If I can clearly discover any errour or corruption in my selfe or any other, I should hate it with all my might; But pity, support and love all that love the Lord *Iesus*, though they erre in doubtfull Points; but never break Charity, unlesse with him that obstinately erres in fundamentalls, or is wilfully factious; and with this moderation, I dare with confidence and comfort enough, appeare before my Lord at the last day; when I feare what will become of him that loves not his brother; that Divine precept of love being so often ingeminated, why may I not when the Lord himselfe hath assured me, by his *Beati Pacifici*? you tell me of a Deane, that should say, *Maledicti Pacifici*; but you and hee shall give me leave in this contradiction, rather to beleieve my Saviour.

My loving friend, I do very much esteem your learning and judgement, and am so much the more confirmed by your Letter,

in my moderation ; for you doe oppose it with a very good courage, but not with so good successe ; All the Reasons, which I have couched in my Sermon, stand still very firme, all unshaken, and almost all untouched ; For my part I honour Truth with all my heart , next after God , or rather as I doe God himselfe , who is the God of Truth ; and I shall esteeme him my dearest friend , that shall at any time conquer my errors with evidence of Truth ; for that conquest shall be my happinesse and victory. Any error abuseth the understanding, but an error in Religion corrupts it, in Faith poison it ; How happy and glad shall I be to be purged of all such rust and poyson ! But I am a Christian, and rationally, and still I must repeat it , I cannot be convicted but with Scripture or reason ; either of these (the latter being grounded on the former) will command my assent ; but I cannot be chidden, or frighted, or forced into an Opinion ; one good Argument swayes mee more, than twenty Declamations.

Falsehood is fearefull , and loves to goe disguised, to walke in a mist , and because it smells ill, to be trimmed with all the flowers of Rhetorique : Truth hates nothing more than Masquing ; shee loves and
longs

longs to appeare in her naked, native Beauty; and after the most rigorous, scrupulous examination, remains still the same. Let me entreat you to looke over againe that Passage of my Sermon, which offends you; marke well what I say, and upon what grounds. See whether my Margent doe not make good every Particularity in the *Text* (where it is doubtfull) by particular and pertinent authorities. After tryall, if you please to informe mee where I have faulted, I doe here seriously promise you, to cast the first stone at my selfe, and to publish my owne Retraction, after the most imitable patterne (but never yet imitated) of the most learned and modest Bishop of *Hippo*; But if you will without Reason, without fault reject and reprobate my Opinion, *Ex mere beneplacito, ex absoluta voluntate*, (as you know who sayes, that God Almighty did with the most part of innocent Mankind) this I cannot thinke of you my Learned, Wise, Just and Mercifull Friend.

S. August.
fine.

You say the *Arminians* are Heretiques; we may not be at Peace with them; The matters controverted are fundamentall, essentiall: To this I need say no more, for I have said enough in this Letter, and in my Sermon to prove the contrary; and I

doubt not, your second thoughts will persuade you to unsay it ; If you persist, then let me tell you, all the Learned in Christendome of our owne Party, even the late Doctors of the Synod, are your Adversaries ; and very lately (as I have heard) in the Low Countries, a learned Synod of *Contra-Remonstrants*, did purposely dispute this Point, and conclude with my assertion ; giving other reasons, why the *Remonstrants* remaine banished ; And instead of many Arguments, I will leave you one, whereon to meditate, which likewise makes very much for my maine intentions. The *Arminians* dissent from us onely in these foure questions : The *Lutheran* Churches maintaine against us, all these foure questions, and moreover a number of notable dreames and Dotages, both in matters of ceremony and doctrine ; amongst others, you remember their absurd *ubiquity*, and *consubstantiation* ; Now, notwithstanding all their foule corruptions, yet I presume you know (for its apparent out of publique records) that our better-reformed Churches in *England, France, Germany, &c.* by the advice of their worthiest Doctors, *Calvin, Bucer, Beza, Martyr, Zanchus, Ursin, Pareus*, have still offered to the *Lutherans*, all Christian Amity, Peace, and Com-

Communion ; and desired them, conjur'd them, to joyne all together the right hands of Fellowship ; though those virulent fiery Adders of *Saxony* would never give eare to the voice of those wise charmers ; But professe to this day, a perpetuall foehood, and immortall Hostility against us ; Although in *Polonia*, the *Lutherans*, and *Calvinists*, being of a better Temper, have long lived in a heavenly and brotherly concord and communion, both of them retaining their old opinions. Now say good Master V. what think you ? doe the *Lutherans* erre fundamentally, or not ? if so, then they have no union with God, nor connexion with Christ the head ; with what Conscience then could our Churches and worthies, offer them their Communion, and desire it ? If not, how then doth the *Arminian* erre fundamentally, since the *Lutheran* maintaines the same Opinion with many more and worse ? And againe, with what Conscience can the *Arminian* (properly *quà talis*) be rejected out of our Communion, when the *Lutheran* (who is as bad, and farre worse) is invited to it, and would very joyfully be admitted ? Solve me this Riddle, but Solve me it substantially and Solidly, *Et eris mihi magnus Apollo*. You tell me *Beza* calls *Origens* error

error *turpissimum errorem*, (but by the way, thats not latine for a damnable Heresie) and that *Sixtus Senensis* when he had mustred his Fathers, rejects their Opinion, and you aske me what I thinke of *Trew* and *Cavelesse* in the booke of Martyrs; All this very impertinently; In that place I enquire not what *Beza*, or *Calvin*, or *Sixtus senensis* thought, nor whether the old Fathers were deceived; these enquiries were not to my purpose; But can you deny but that these writers testifie, that many learned, pious, catholique Bishops of the old Church taught *Prædestination for foreseene faith or works*? And suppose them herein to have erred (as for my part I doubt not but they did, though upon other grounds, than the bare assertion of *Calvin*, *Beza*, or *Senensis*,) yet can you deny that notwithstanding this error and others, they were then, and still since, accompted holy catholique Bishops? Doe you not beleeve them to be with God? and thinke you not, as I doe, that whosoever should involve them in a capitall censure, (as none of your Authors doe, but speak reverently of them all,) should be grossely and wickedly uncharitable? Grant me but these things, which none can deny, and I desire no more, I have enough

enough to make good my words;

For *Trew* and *Careles*, it seemes you thinke *Trew* was *Careles*, and *Careles* was *Trew*. And to tell you my mind, I think so too. But remember this, that both of them were Martyrs (or Confessors,) and so neither erred fundamentally. By consequent, my discourse is true, yours againe impertinent; But the *Arminians* conspire with the *Romanists*; Ergo, no Peace, no truce with either; I will pleade for neither of them, but for my selfe. First, the ground of your inference is weake. Excuse me, if I cannot reject an Opinion, *eo ipso* (without farther conviction than onely) because they of *Rome* approve of it; For what? doe not they, and doe not we with them anathematize the *Anti-trinitarians*, *Arians*, *Nestorians*, *Eutichians*? &c.

Secondly, if you looke againe into your Bookes, and consider well, you will confesse that the Church of *Rome* makes more against the *Arminians*, than for them. The prime controversie, (on which all the other are but Appendences) is that touching the *Absolute irrelative Decree*; In which point, if you collect and number the suffrages, ten for one against the *Arminians*; *Tho. Aquine*, you know, was a great School-Master, and had man Schol-
lers,

lers, observe and See, whether they all (and many more) do not strongly swim in the streame after *Austine*; And the truth is, our first reformers did herein but say over againe those Lessons, which they had learned in the *Roman* Schooles ; And the hardest passages that have fallen from *Calvin*, or *Piscator*, may easily be Parallell'd with others, as Rigorous, in many *Romish* Doctors; especially of late yeares, the whole *Dominican* familie have beene zealous and voluminous in these questions, which they call, *de Auxiliis*; wherein, though they sweat to sever their Opinion from the *Calvinists* (as they call us) yet some *Jesuites* tell them (and very truly) that their labour is very vaine and ridiculous; Among the *Jesuites* themselves, the more Ancient, *Tollet*, *Bellarmino*, *Valentia*, *Suarez*, doe not in effect dissent from the *Dominicans*: onely some few new ones, *Molina*, *Lessius*, and take up the Bucklers against them, and bid them Battell, but in very faire and friendly manner; for they try it in a manly conflict, not as we doe, with Passionate and mutuall revilings, but with reasons and arguments, & *Salvâ semper charitate*; For so they are commanded by their great Dictator at *Rome*, who indeed dares not otherwise decide the Doubts, lest the
grieved

grieved partie raise another more dangerous question, *Whether his Judgement be infallible?* In like manner the Council of Trent, if you marke it, cunningly here declines the decision, and lurks in such generall termes (like him that was called *Δοξίας* in the old Oracle) that both sides confidently avow the sentence to be given for them, when indeed it is given for neither.

It is high time to ease both you and my selfe (for surely we are both weary) of this tedious Letter; I will draw to a conclusion; I hold all necessary verities to be clearly revealed in Gods divine Booke, and therein abhorre all *Pyrrhonian* suspension: For he is an *Atheist*, that will not beleeve God Almighty when he speaks; I constantly beleeve all Scripture to be an heavenly Truth, though I cannot comprehend it with my Reason; I Beleeve likewise we shall know much more in Heaven, than we can doe on Earth; I resolve never to be an *Arminian*, and ever to be moderate. Howsoever some thoughts or perplexities may trouble my owne conscience, yet I resolve never to trouble the Church with them; They shall die in silence with me; *Errare Possum, hereticus esse nolo*; Reason shall drive me from any
opinion

opinion (for I will espouse none out of obstinacy) and truth ever command me; I shall labour effectually as I can in the service of my Master Christ, and preach him crucified; I shall deplore with a bleeding heart the Schismes of the Church, and ardently pray for her Peace and prosperity; I shall study more to live, than to dispute, for none but the Devill gaines by these contentions; Who keeps mens heads thus busied whilst he seizes upon their hearts. For these questions the next age may see their issue: For me I rest in that of *Gama-liel*, *If this Counsell or worke be of men, it cannot stand, if it be of God, it cannot be destroyed.*

For my Sermon, I shall desire you to give a faire and benigne interpretation, and to take it no worse, than I intended it, when it was Preached; It and I had many more thanks than wee deserved, from the best of my Auditors, among others from the Bishop of *Coventry* and *Litchfield*, from the Deane of *Winchester*, the Deane of *Glocester*, Doctor *Goad*, Doctor *Harris*, and how thinke you of these? are they *Arminians*? Doe not helpe to cast upon your friend an odious and ungrounded imputation, from which he is yet, and ever will be free; If you have any more to say,

say, yet write no more ; for I shall answer all your Letters in this kinde with silence. When you and I next meet, we may more freely and safely communicate our thoughts. If I have beene vehement, excuse mee, and blame your selfe ; my Reputation is deare unto mee, and I could not be patient in the reproach and suspicion of Heresie ; In the meane while continue to love your poore Friend, but especially to assist him with your Prayers ; I shall retaliaate in both ; and so commending you with all that are deare unto you, with my loving good Cosen, Mr. Benson, his Wife and Family, to the rich Mercies of God, in our Lord *Iesus*, I cease to Write, but never to be

July, 7.

*Your most affectionate true
Friend and Brother in
Christ Iesus.*

C. P.

FINIS.



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